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From the Rev. W. B. SPRAGUE, D.D. *Rare* Sept. 1839.

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A N  
Impartial V I E W  
Of the Principal  
*D I F F I C U L T I E S*

T H A T  
Affect the *Trinitarian*, or clog the *Arian*,  
S C H E M E.

Wherein, among other things, that important  
*Quære*, whether O U R L O R D is to be worship'd  
as Mediator, is fairly discuss'd.

A N D  
The Tendency of each *Doctrine*, to heighten  
Morality, and promote the Life, Purity, and  
Beauty of Religion, fully consider'd, &c.

C O N T A I N I N G  
An A N S W E R to Mr. *Forster's* Appendix, &c.  
and to a Pamphlet, entituled, *The Unity of GOD*  
*not inconsistent with the Divinity of CHRIST.*

A S A L S O  
*Some Remarks on the Reply to Dr. Waterland.*

W I T H  
An I N T R O D U C T I O N concerning the true  
State of the Controversy. In a Letter to a  
Friend.

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By JOSEPH PYKE. *of Westminster*

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*Prove all things : Hold fast that which is good. 1 Thess. v. 21.*

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L O N D O N :  
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*Little-Britain.* M D C C X X I.





THE

INTRODUCTION:

IN A

LETTER

TO A

FRIEND.

Concerning the

True State of the CONTROVERSY.

DEAR SIR,



HE Genius and Temper of our Religion is calm and meek, like its kind Author; it instructs us in all the sweet Measures of Charity and good Will, in all the winning Arts of true Address; it recommends no other Method to convince Gain-sayers, but the Soundness of its Doctrine, and the Lenity of its Instructions, with a becoming

*Earnestness in contending for the Faith ; and thus to argue with a kindly Heat, by the dint of Reason ; or, if possible, to strike home Conviction by the Edge of Scripture, is agreeable to the softest Passions of humane Nature, as well as approv'd by the sacred Writings : But to indulge to keen Raillery, black Invektive, and fiery Persecution, the mishapen Offspring of Ignorance, Peevishness, and Bigotry, blemishes the Purity of the Christian Religion, and stains the Beauty of the Protestant Faith ; instead of opening the Eyes of those we aim to instruct, or convince, it throws a thick Mist of Prejudice before them, and so has a direct Tendency to steel them in their Errors ; for Truth always appears most amiable and comely, when left to its native Plainness, and needs no Strains of Satyr, no penal Laws, no Engines of Torture to enforce the Belief of it ; but its own Strength and Charm is enough to recommend it to the Impartial.*

*Animated with a feeling Concern for the sinking Honours of the dear Redeemer God, and a tender Regard to the Peace, Welfare, and Worship of the Churches of Christ, as well as a fervent Desire that Truth may prevail, and your Soul prosper in the Knowledge of him, whom to know is Life eternal ; I shall, without any Doublings or Disguises, with all the Warmth and Force of Argument possible, without breaking in upon the*  
*Rules*

*Rules of Decorum and good Humour, strenuously essay a Refutation of those pernicious Principles that are now become the Darlings of the present Age. These shocking Doctrines, which were long since baffled, being again revived and recommended by Men of great Name and Figure in the learned World, may the more easily creep upon the unguarded, and so unbinge all their Thoughts, and spread universal Confusion on their Minds. This I know hath been the melancholy Case of some, surprizing Doubts have broken in upon their Peace, impoverish'd their religious Joys, and even unsettled their Faith in the great Propitiation; a sore Trial in this Day of Gloom, to know not where to fix for solid and steady Hope of Salvation! but still fluctuating and wavering, suspecting and being suspected; if but one of those, whose Thoughts are thus miserably confus'd and unsettled, may receive any Help to compose their flutter'd Spirits, by the following Essay, which I can truly say is my sincere Aim, and the first Spring that put my Pen in Motion, I am persuaded it must be a sufficient Apology for me, in the Eye of all who can indulge to free and generous Sentiments. A fair and faithful Discharge of so important an Undertaking; you must, Sir, be sensible, requires the utmost Care and Caution: And therefore I conceive, it will not be amiss to lead you, and every other candid Reader, into a View of the State of the Contro-*

versy, before I enter into the Heart of it, by laying down a few necessary Premises.

First, In Enquiries of this Nature, our Thoughts and Pens should not be suffer'd to range beyond the Limits of the inspired Writings, and what arises by necessary Connection thence.

Here we should fix our footing ; for the Manner of God's Existence, the eternal Generation of his only Son, &c. are very nice and tender Points, and should be manag'd with the utmost Regard to what is reveal'd, least we too curiously pry into the Secrets of Deity, and give a Loose to our Thoughts to rove beyond all the Bounds of Decency and strict Duty ; which may perhaps lead us to imbibe Notions that are by no means compatible to the divine Being ; whereas, if we faithfully adher'd to the divine Testimony alone, 'twould be a happy Means to rescue our Minds from many perplexing Doubts, which otherwise they must necessarily labour under. For,

Secondly, 'Tis rational to suppose that God may reveal some things, the Natures, Reasons, Circumstances, and Modes of which can't be brought down to the Level of our weak Understandings.

That God is an infinite and incomprehensible Being, is a Proposition that no wise Man will cavil at ; for could we fully grasp the divine Nature and Perfections, he must cease to be  
what

what he is : Which easy and universal Concession should, methinks, byass all humble Enquirers, who believe God to be infinitely wise, and acknowledge his Sovereignty over them, chearfully to acquiesce in the Discoveries he has made of himself (who perfectly knows his own Nature, and as he is Truth itself, 'tis impossible he should deceive us ;) for being infinitely wise, he may reveal things far above the Reach of our feeble Capacities ; and as he is the supreme Lord and Governor of the World, our Lawgiver, he may certainly, for the Trial of our Obedience and Submission, command us to entertain them, as the greatest Truths, tho' we may not be able to trace any clear and distinct Connection, between what is reveal'd, and our common ordinary Notions of things. Therefore,

Thirdly, Should we deny our Assent, till we fully understood the Manner how to reconcile all the Difficulties of Revelation, we must discard the Testimony of him who cannot lye, and so quite reject all divine Faith, as useless, trivial, and unnecessary.

Faith, strictly taken, is nothing else but an Assent to the Truth of any Proposition, upon the Credit of him or them that deliver it. So that to see things in their own Light and Evidence, is not properly believing, it being necessary to the very Nature of Faith, that the Credit of the Testimony

timony be the Reason of our Assent. Consequently, if I deny my Assent to any Proposition, which is reveal'd by God, because I have no clear Idea of its Connection with preconceiv'd Notions, I slight his Authority and Veracity, which is the only Ground of my Assent in this Case; for though I have a general Knowledge of what is to be believ'd, before I can assent to it, which is convey'd to me by the Testimony of God, in his Word, concerning any particular Proposition: This is far from being comprehensive; for had I a perfect and adequate Knowledge of it, there would remain nothing of it unknown, to be testify'd or received as a Matter of Faith; and then my Assent to any Truth would not be due to the divine Testimony alone, but to such other Evidences as are entirely foreign to the Notion of Faith, and subversive of it. Hence

Fourthly, It appears, that the Difference between Matters of Science and Faith, is not that we can't be at all certain of the latter as well as the former; but only that our Knowledge is less distinct and clear, for Certainty depends on the divine Testimony; and therefore what we know God has reveal'd, should be receiv'd as Truth, with the same Readiness of Mind, as if we saw the very Manner how 'twas, and could demonstrate it in every particular.



By Certainty here, I can mean no more than a firm and rational Persuasion of the Truth of any Proposition founded on such a plain Evidence, as can admit of no just Cause for demur, or doubting, by those who are unprejudic'd, and capable of exercising their Reason ; for 'twould be extravagant in a wise Man, to expect pure Demonstration, and Mathematical Evidence, in any Proposition that depends on Testimony, whether Humane or Divine ; for tho' it may be indubitable, there is no Necessity, that, like a Proposition in Euclid, it should be necessarily true or false, as affirm'd or deny'd, or else imply a Contradiction in Terms : Allowing then, that this latter kind of Certainty be styl'd infallible, and let an ingenious, but hasty Author, have what he contends for, that there is no Certainty but what is infallible, such a Concession can be of no Detriment to the Honour of reveal'd Religion, or any Branch of it ; much less give any just Occasion to censure those (if their Meaning be understood) who say there may be Certainty where there is not Infallibility ; for I apprehend all that any can design by this Expression, as they have regard to subjective Certainty only, is, that there may be an undoubted well-grounded Persuasion of a Truth, where there is not infallible Persuasion : And this seems to be the Meaning of the

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London Ministers in their Introduction, \* however misrepresented, as their own Words shew: And none can deny this, unless they will venture to assert, that we can in no case know we are in the right, but by being assur'd that it is impossible for us in any case to be in the wrong, &c. Now what purpose can it serve, to fasten a Meaning upon the Words of others they did not dream of? Or to scuffle about the use of a Term when our Ideas are the same, tho' they may be cloathed in different Expressions? For Scripture Truths, in the Nature and Reason of Things, can bear no other Proof than what is fetch'd from Testimony; and suppose the Witnesses qualify'd with suitable Abilities and Integrity, we ought in all Reason to acquiesce in the Evidence, beyond which stronger could not be desired, supposing the objective Certainty; or the real Existence of the thing testify'd as an Object of Belief ever so true and infallible: If we deny this, we must say nothing is to be believ'd, but what hath the highest Evidence possible; i. e. which lies so open, clear, and distinct to the Understanding, that every one, tho' never so much prepossess'd, must irresistibly assent. At this rate (as Bishop Wilkins observes) there would be no room left for the Freedom of our Obedience,  
nor

nor consequently, any Grounds for Reward or Punishment, which belongs to free Actions, not to such as are necessary and forc'd. † But if we were under an unavoidable Necessity to believe the Doctrine of the Son of God, even as much as we are forc'd to assent to this Proposition, that one and two make three, or the like, our Consent would be equally constrain'd and extorted, and then we must be all exactly of one Mind, and every one that has heard of the Christian Religion, must unanimously, and without the least Reluctance, embrace it, which is false in fact. But supposing such an infallible Certainty attainable, there would appear no Occasion for it, seeing if divine Truths are propos'd with that Evidence, as every one of a teachable Disposition can safely and voluntarily assent to them, without any just and tolerable Grounds for doubting; this is sufficient to establish such a Certainty, as may guard against all the Cavils of Infidelity, Scepticism, and Burlesque. And let Men call this Certainty, or unquestionable, indubitable, just Persuasion, 'tis not very material; 'tis what all along has not been improperly call'd moral Certainty, which if rejected, every thing in the World that depends on Testimony must be look'd upon as precarious, uncertain, and doubtful, and so our

Minds

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† Of Natural Religion, pag. 30, 31.

*Minds must be in perpetual Agitation and Suspence about almost every thing, and no Assent can be given but to what is self-evident; or what I see with my own Eyes; and consequently Faith is no more Faith; but our Lord tells us; Blessed are they that have not seen, and yet have believed.\**

*Fifthly, Such a Certainty as this can by no Means border on Enthusiasm, it being attain'd by the use of rational Deduction, and our Assent to those Truths, of which we have no Cause to doubt, being approv'd by the strictest Reason.*

*Before we can assent to any reveal'd Proposition, we must consider whether the Scriptures are of a divine Extract; or whether spurious and counterfeit. Being once satisfied of their heavenly Original, and sacred Authority, we must next, as to any particular Truth, enquire whether 'tis actually reveal'd in these Writings, or no: For, possibly, some may pretend that to be a Doctrine of express Revelation which is only the Fruit of a towering Fancy, or their own false and incoherent Inferences. But after all, when, by the utmost Stretch of rational Enquiry, we have endeavour'd to find out what is divine Truth, determined its genuine Meaning by all the just Laws of Interpretation, and are thoroughly convinced of its*  
true

*true Sense ; 'tis then I conceive the highest Improvement of Reason, the Glory of it readily to comply, seeing whatever God has reveal'd must be true. Should we now reject what we know is reveal'd by him, only because 'tis above our Comprehension, we should run into particular Whimsies, and false Conjectures of our own hatching, which looks frightful in those that call themselves Masters of Reason : For all the World must own, that a thing may certainly be, and we may know it to be, which yet we know not how it should be. And consequently, Sir, though I should not be able to resolve all your Doubts concerning this sublime Subject before us, by rendring it in every respect obvious to your Conceptions, as 'tis no Stain to our Character, that we are but Creatures, and have not infinite Capacities, I may venture to say, 'twould be no Impeachment of our Wisdom and Prudence to embrace the great Doctrines of Christianity in their Simplicity, i. e. as purely reveal'd : For 'tis no wonder if a supernatural Revelation speaks in incomprehensible things of God, who is infinitely exalted above all the most elevated Secrets of Thought ; and therefore the common Maxims of Philosophy, the imperfect Measure even of finite Beings, are not rashly to be extended to him, unless we perfectly knew his divine Nature, and how to apply them. But here we are soon grovel'd*

*how*

how dim is our Knowledge of the Most High ! The brightest Idea we can form of God is vastly, infinitely inferior to him, which should check all hasty Conclusions concerning his peerless Majesty, whose Manner of Existence far exceeds the Fathom of created Intellects. Now as the Doctrine of the Son's eternal Generation is purely reveal'd, being undiscoverable by the Light of Reason, I conceive your Friend advanced a Step too far, when in his Appendix he attempts to reduce it to a direct and flat Contradiction. For my part, I can pretend to offer nothing in the whole Compass of Nature that shall give you a suitable Resemblance of the Mystery, so as to assist you in conceiving it, or me in describing it any further, than that 'tis reveal'd, and may be possible, as far as we know; and if what we don't know to be impossible, and all the World by their utmost Skill and Art can't prove to be a Contradiction, appears to be testify'd by any Person of known Integrity, of whose Veracity we can entertain no manner of Doubt, we can't with any just Reason refuse to give our Assent. And since the Veracity of God admits of no Question, and we on both sides of this Controversy concur to centre in the Holy Scriptures, as the only Rule of Faith, as well as Manners; if those Passages of sacred Writ, which may be produced to prove the Son of the same Nature, Glory, and Eternity with the Father, shall be expounded

pounded with that Candour, Impartiality, and Fidelity, as not to be wrested, like the doubtful Oracles of the Heathen Deities, to any Sense, and perverted to Meanings the Words can't bear, I flatter my self there will be no just Cause of suspending our Assent. If it shall be still urged, that these Doctrines, of the Son's Generation, the Trinity, Incarnation, &c. can't be so explain'd as to be clear and adæquate, and level to our Capacities, and therefore must be rejected as absurd, impossible, or contradictory; this can by no means follow, unless every thing is so that we cannot distinctly conceive, and plainly account for; which is such a degree of Folly and Scepticism, that I scarce believe any Man of strong Sense can be drawn into; for at this rate we must believe nothing, because in fact we can fully comprehend nothing. So that I heartily wish your Friend had not engross'd so prodigious a Share of the reasoning Talent to himself and Party as he seems to do, by casting that Glance of Reproach on his orthodox Brethren, as Men of more Zeal than Judgment. What follows is a little more harsh and unguarded, which surprizes me to see one of his Complexion and Moderation, sit so hard upon the Characters of others, and positively determine at the first Start against a Doctrine so sublime and important; as if the great Jehovah was such a thin and shallow Being, as presently to be seen thro'

thro' and thro'. Alas, we are all but of Yesterday, and know nothing; how then can we speak so definitively of a Being who dwells in impenetrable Light, and whose Dignity transcends the Reach of Mortals? 'Twill be no Excuse to plead we know not how to reconcile our Ideas about what he has reveal'd concerning himself with any of our natural Notions; for if we would demonstrate it to be a Contradiction, we must know that it can't be reconcil'd to his own divine Nature. But we may as well grasp the Sun, and span the whole Circuit of the Heavens, as measure the divine Nature by our shallow Apprehensions; so that your Friend has need of some candid and favourable Allowances in this Particular, and probably 'twas only his Fondness for his own Opinions that led him unawares to these wild Excursions; and when I come to feel the Edge of his Arguments, I hope you'll discern he had no such Bottom to proceed on as he imagin'd; and that the Doctrine of the Son's eternal Generation hath no Contradiction in it, but only in his manner of conceiving it.

To confirm you in the Belief of the Divinity of the Son of God, which is certainly the Beauty, Glory, and Foundation of the Christian Religion, and to obviate, if possible, some Difficulties that may be thrown in your Way, I have not only consider'd what Mr. Forster has too precipitantly  
urg'd



urg'd against it in his Appendix, but attempted some Remarks on a late Pamphlet wrongly entitled, *The Unity of God not inconsistent with the Divinity of Christ; both which I have interwoven in the following Treatise, with no other View than to place the Controversy in a more easy Light. Since I finish'd my Design, this Author's Reply to Dr. Waterland's Preface came to hand; his just Reflections on the bitter way of handling Controversy among Christian Divines, with that Air of Concern and Grief he shews on this Occasion, and the great Strefs he lays upon his following Pages, had very much rais'd my Expectations of finding nothing else but soft Words, easy Periods, and solid Arguments: But I was disappointed, and the more surpriz'd at it, to see a Gentleman so soon forget his own Rules, and practise an Art he had just condemn'd, of raising the Passions of his Readers, and gaining their Assent (to use his own Words) by the low and unworthy Methods of Positiveness, Dictating, Contempt, and Misrepresentation.\* Instances of all which might easily be given, but I would forbear whetting; my Design being not to recriminate, but to plead for the Truth as 'tis in Jesus. The Method I have pursu'd in it may perhaps appear a little intricate; and therefore I*

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\* Reply, pag. 1.

*have digested it into several distinct Chapters; for the greater Ease of the Reader. If any thing that I have offer'd may have a Tendency to establish you in the Faith of the Gospel, promote your Peace, Comfort, and Joy, in our common Lord, and prevent others from running into the endless Mazes of Error, to the Disparagement of Christianity, and the real Encouragement of Deism and Irreligion, the Consequences of which are threatenng and dreadful! Let God alone have all the Glory, whilst you forget not to remember me at the Throne of Grace, who am, and shall still remain*

*Your unfeigned Friend and Servant,*

Warminster,  
June 29, 1721.

JOSEPH PYKE.



A N  
**Impartial VIEW**  
 Of the Principal  
**DIFFICULTIES**  
 THAT  
 Affect the *Trinitarian*, or clog the *Arian*,  
**S C H E M E.**

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C H A P. I.

*The first Argument for the Eternal Generation of the Son of God; as stated in the Appendix; viz. That when Christ is called the Son of God, in that Phrase is imply'd his being of the same numerical Nature and Essence with God, \* briefly considered, and the Objections against it remov'd: With Dr. Waterland's Account of the Word Person; rescued from the Charge of a Contradiction levell'd against him by the Author of Unity.*



W H E N 'tis written, God so loved the World that he gave his only begotten Son, &c. † And in this was manifest the Love of God towards us, that God sent his only begotten Son into the World that we might live through him: If we compare these Words with

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\* Appendix to Essay on Fundamentals, pag. 34.

† Joh. iii. 16. 1 Joh. iv. 9. Col. i. 13, 16. 1 Joh. v. 20. &c.

other Passages of Sacred Writ, it apparently shews there was a Relation between him and his Father ; not only before his being sent into the World in the Fullness of Time, but even antecedent to the Creation itself, which must render it a fruitless Task in any one to essay a Proof of his being denominated a Son from his miraculous Conception by the Holy Ghost, his Office of Messiah, his Adoption, Resurrection from the Dead, or any other Reason that can possibly be assign'd ; unless it be his being begotten from Everlasting in the one Godhead, or divine Nature ; in respect of which he is truly and really Son of God, as much as in respect of his humane Nature he is Son of Man. Agreeable to which the Scriptures call him the *Root and Offspring*, the *Lord and Son of David* ; \* and when 'tis said God spar'd not his own Son, *ὁ υἱὸς ὁ ἑαυτοῦ*, his *proper* Son, it plainly supposes he was before all Ages begotten of his Father, which very easily and naturally leads us to apprehend the divine Relation between the Father and the Son to be necessary and eternal ; for if the Father is eternal, then the Son is eternal, and always a Son ; for Relatives must be mutual and coæval ; so that the Father can be no more without the Son, than the Son without the Father, the Relation being inseparable. This relative Distinction assures us however, that the Father is not the Son (which is a strong Proof of more Persons in the Godhead than one), for the same Person in the same respects cannot be Father and Son too ; cannot beget and be begotten. And further, as our blessed Lord is an eternal Son, of the same Nature with the Father, as every true Son partakes of the common humane Nature with his Parent, he must be God in Essence, equal to the Father, and consequently must have the same Essence, Power, Will, and Glory : For we may safely assert, that God did not beget another God, distinct

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\* Rev. xii. 16. Matt. xxii. 45. Rom. viii. 32.

distinct and separate from himself, and inferior to him, though he begat a Son ; for the Power of God is not, (and with humble and awful Deference to the divine Majesty) we may say cannot be exercised about any thing repugnant, and contradictory to his own Nature ; and as nothing is more repugnant to the Godhead than a Plurality of Gods, therefore we conclude, that the Father and Son are one in Essence, &c. I here wave the Term *Numerical*, till 'tis explained, for Number being only in Strictness of Speech applicable to compound Beings, it may perhaps be used improperly in this case ; seeing God, *absolutely* considered, is one, exclusive of every other Being ; however, if all that be meant by the Word *Numerical* is to exclude a *separate and different Essence*, I conceive it may be safely used ; and in this Sense, wherever the Word occurs, I desire the Reader to take it. In thus stating the Subject I have done it more Justice than probably the Author's design'd Brevity would permit him to do ; I shall now pursue the Argument, and impartially try the Weight of his Objections against it. The Argument in the Appendix stands thus :

“ Every proper, natural Son is of the same Nature  
 “ with his Father who begat him ; if then Christ be  
 “ the true and natural Son of God, he must have the  
 “ same Essence with God, and be, in the highest Sense  
 “ of the Word, God.”

The Author's Reply to this, is ;

*But now if this Argument proves any thing, it proves more than they would desire, viz. That Christ being the proper and natural Son of God must have a really distinct Nature from God, though specifically the same, as every Son has a really distinct Nature from his Father, who begat him, though suppos'd to be specifically the same.\**

To obviate this seeming Difficulty, I offer this Plea, which all Men, not bigotted to an Hypothesis, must

account just and valid, viz. That there is no strict and decisive arguing from a finite to an infinite Nature, because there is no Parallel, or Analogy between them ; and consequently, tho' a Father and a Son among Men have as it were distinct and separate Natures, as well as Persons, the uncreated Son of God may notwithstanding have one undivided Nature with his Father.

Those Principles which are true of finite Beings cannot always, with any Reason and Propriety, be prædicated of the infinite *Jehovah* ; for though it should be undeniable, that Persons of the same Species, as a Father and Son among us, have *each* a distinct Nature as well as Subsistence, it don't at all touch the Argument, much less enervate it : For the humane Nature, which is common to all the Species (in which respect it may be call'd one) cannot be communicated to several proper Persons of the same Species, without a *Dispersion* of the common Nature, and a Multiplication of it, into several, singular, particular Natures, which the humane Nature we may allow will admit of, seeing 'tis imperfect, finite, and divisible. But hence to infer, that Christ, as the natural Son of God, must have a *real, distinct Nature from God, though specifically the same, as every Son has a distinct Nature from his Father*, is forc'd and preposterous ; for the divine Nature is infinite, and that which is infinite can neither be divided nor multiplied. This Argument is nervously prosecuted by the great Bishop *Pearson*, † whose Words, as they may cast a better Light upon the Subject, I shall transcribe.

“ The Similitude then, in which the Propriety of  
 “ Generation is preserved, is that which consisteth in  
 “ the Identity of Nature ; and this Communication of  
 “ the divine Essence by the Father to the Word, is  
 “ evidently a sufficient Foundation of such a Similitude ;  
 “ from whence Christ is called \* the Image of God,  
 “ the

† On the Creed, pag. 137.

\* 2 Cor. iv. 4. Heb. i. 3.

“ the Brightness of his Glory, and the express Image of  
 “ his Person. Nor is this Communication of the di-  
 “ vine Essence only the proper Generation of the Son ;  
 “ but we must acknowledge it far more proper than any  
 “ natural Generation of the Creature, not only because  
 “ it is in a more perfect manner, but also because the  
 “ Identity of Nature is more perfect. As in the divine  
 “ Essence we acknowledge all the Perfections of the  
 “ Creatures, subtracting all the Imperfections which  
 “ adhere unto them here in things below ; so in the  
 “ Communication we must look upon the Reality,  
 “ without any kind of Defect, Blemish, or Impurity.  
 “ In humane Generation the Son is begotten in the  
 “ same Nature with the Father, which is performed by  
 “ Derivation, or Decision of part of the Substance of  
 “ the Parent : But this Decision includeth Imperfection,  
 “ because it supposeth a Substance divisible, and conse-  
 “ quently corporeal, whereas the Essence of God is in-  
 “ corporeal, spiritual, and indivisible ; and therefore  
 “ his Nature is really communicated, not by Derivation  
 “ or Decision, but by a total and plenary Communication ;  
 “ in natural Conceptions the Father necessarily precedeth  
 “ the Son, and begetteth one younger than himself ; for  
 “ being Generation is for the Perpetuity of the Species,  
 “ where the Individuals successively fail, it is sufficient  
 “ if the Parent can produce another to live after him,  
 “ and continue the Existence of his Nature, when his  
 “ Person is dissolv’d. But this presupposeth the Imper-  
 “ fection of Mortality wholly to be remov’d, when we  
 “ speak of him that inhabiteth Eternity : The Essence  
 “ which God always had without beginning, without  
 “ beginning he did communicate, being always Father,  
 “ as always God. — And that which is most remark-  
 “ able in humane Generations, the Son is of the same  
 “ Nature with the Father, and yet he is not the same  
 “ Man ; because though he hath an Essence of the *same*  
 “ kind, yet he hath not the *same* Essence, the Power of

“ Generation depending on the first prolifical Bene-  
 “ diction, Increase, and Multiply, it must be made  
 “ by way of Multiplication; and thus every Son be-  
 “ comes another Man; but the divine Essence being,  
 “ by reason of its Simplicity, not subject to Division,  
 “ and in respect of its Infinity, incapable of Multipli-  
 “ cation, is so communicated as not to be multiplied;  
 “ insomuch that he who proceedeth by that Commu-  
 “ nication hath not only the same Nature, but is the  
 “ same God.”

The same numerical whole undivided Nature then (if it be proper to say the Whole of that which hath no Parts) being of boundless Perfection, doth really and eternally belong to the Son of God; without any Division of the divine Nature, or Separation of the Persons from it; and consequently, tho’ the Persons are distinguish’d into Father, Son, and Holy Ghost, they are not divided; yea, strictly speaking, the divine Nature itself, as ’tis common to Father and Son, &c. is not distinguish’d; for observe, “ the divine Essence is not distinguish’d from it self, nor are the Persons distinguish’d from one another by the essential Properties of the Deity, but by personal Properties, which are not common to Father and Son,” as you will see hereafter. Since then the one infinite and perfect Nature is common to the Father and Son, without any Division or Separation, as in the humane Nature, they may be one God in a most consummate Union; and consequently the Argument produced by the Trinitarians, from the *Identity of Nature*, to prove the Equality of the Father and Son, does not prove *too much*, as our Author fancies, and would drill his Reader into the Belief of, by patching up a loose Objection from what is only observable in *humane Generations*, which is easily refuted, not with the Trouble of denying it, but only by bare distinguishing between Natures finite and infinite, which have no exact Agreement one with the other, but between which there



there is just the same inconceivable Distance, as between the meanest Worm and the great Creator ; and if our Conceptions were any way suitable to the Nature of God, and not taken up from what we see among Men, we should be forc'd to think so.

Thus have I shewn, that the Argument does not prove too much, but just what it should prove, viz. that whatever the Father is, as he is God, the same is the Son, truly equally God, in one undivided Godhead. If the Author had been thoroughly aware of this, he could not have suggested, *That the Argument was destructive of the Unity of the Godhead, and advancing an Error worse than Socinianism itself, as being subversive of an acknowledg'd fundamental Principle of reveal'd Religion, the Unity of the Godhead.* \*

In Reply to this,

Any one that has but dipp'd in the Controversy, must needs know that 'tis the receiv'd Doctrine of the Trinitarians, that there is but one Jehovah, one divine Nature, which is *undivided* in every of the Three Persons, and therefore every one of them is the true God (besides which Essence, whatsoever exists is a *Creature*, and not God ;) for the divine Nature being immense and indivisible, the same intire Nature (to use the Bishop's Phrase) is communicated to the Son ; † so that there is neither more nor less of Godhead in the Son, than in the Father or Holy Ghost, but all three divine Persons

\* Appendix, pag. 35.

† The use of the Word *Communicate* has disgusted some, and led others unhappily to surmise, that what is communicated is deriv'd, and consequently the Son can't be the supreme God ; whereas nothing else is meant by the Phrase, than to express the Order of the uncreated Persons subsisting in the divine Nature, according to humane Conception ; and if we always carried in our Minds the Idea of its being eternal and necessary, it would shew us, that though the Word may be improper, yet can have no such Sense justly tax'd to it, as to give occasion for such a Suggestion, seeing the Father never gave, or the Son receiv'd, any thing but what they both everlastingly possess'd together in the one undivided Godhead.

sons are equal in Substance, Power, and Glory, and consequently the one God. But here some may imagine an invincible Difficulty occurs, *how can this Hypothesis be prov'd to be consistent with the Unity of God, when it appears beyond dispute to be incomprehensible, if not contradictory?* But tho' we may be ignorant how and in what manner 'tis consistent, this ought to be no bar to our Belief of what we know is reveal'd, seeing 'tis necessary in the reason of things, that a Truth of this nature should be sublime and above our reach; for 'tis impossible that what is infinite should be comprehended by a finite Mind; and tho' it be thus inscrutable, it can never, by the most subtle Fetches, be fairly demonstrated to be a Contradiction: Which very naturally leads me to animadvert a little upon the Author of *Unity*,† for charging Dr. Waterland with a Contradiction in his Notion of Person.

The Doctor's Words are, " Each divine Person is an individual, intelligent Agent; but *as subsisting in one undivided Substance*, they are all together in that respect but one undivided intelligent Agent."†† Every unprejudic'd Person, that attends to the Design of these Words, must see them very consistent, and well guarded, and far from a Contradiction. The Terms *individual* and *undivided*, admitting of a stricter and larger Sense, as differently applied, as the Doctor observes for himself in his Preface: To which I add, had he asserted that three individual Beings of eternal *separate* Existence are one undivided God; or that three individual infinite *separate* Persons are one Person, it would be a manifest Contradiction; for their being separate must suppose them to be finite, &c. But on the contrary, the Doctor considers the divine Persons not as *separate*, but as *subsisting in one undivided Substance*. These Words, which determin'd the meaning of the whole Sentence, the Author  
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† *Unity*, p. 5.

†† *Defence of some Queries*, p. 350.

having left out, snatches an Opportunity to make the Doctor say what he pleases, *viz. three Agents are one Agent, or three Persons are one Person, they are three, but one in the same respect.* What, such Treatment, such maiming of the Doctor's Words and Sense, by one, that with such Pain and Uneasiness is forc'd to complain of Misrepresentation? But the Author is so good as to palliate it in the next Words: "*Indeed (says he) the Doctor inserts a Clause which he seem'd to design as a Salvo, and to obviate the Charge of a Contradiction.*" And this in fact does intirely remove it; for what is spoken of in *two different respects*, can't be true in *one and the same respect*. "The one respect, in which all three Persons are consider'd as one undivided intelligent Agent, is as *they subsist in one undivided Substance:*" Which Words the Author kept out of sight above, as well knowing the honest Reader could discern no Contradiction, if they had not been suppress'd. As to the other respect, the Author queries, "*Must it not be as they do not subsist in one undivided Substance? if it differs from the other, it must be this.*" But why so positive, can they possibly differ in nothing else? may not their different manner of subsisting in the divine Essence sufficiently account for all the Doctor says? for it amounts to no more, than that three Persons subsisting after a different manner in the divine Essence, are not one Person, but one God; for no one of the three Persons is consider'd absolutely as God, exclusive of the others; but they are all together one incomprehensible uncreated Being; which is as far from a Contradiction, as 'tis from Tritheism, as I hope will be prov'd in the next Chapter: In the mean while 'tis worth remarking, that when Men launch beyond their Fathom, in quest of unknown and unreveal'd Truths, 'tis no new thing to meet with insuperable Difficulties to entangle them. What the Doctor meant, however, by his Notion of a Person, I am willing to suppose the Author understood, *unless he oppos'd he knew not what; for*

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how could he assert it to be a Contradiction, unless he well understood what it was which he pretends to be a Contradiction? But notwithstanding this he calls upon the Doctor next of all, *to let us know what that is which is suppos'd to be the Medium between a Spirit and an Attribute*; and I in my turn summon him ever to prove the contrary; which if ever he should attempt, as he can't understand the deep things of God any more than the Doctor, I am sure he must talk *without a Meaning*. What he observes, indeed, *that where there is no Idea there can be no Assent*, is in part true, but not pertinent; for we all own that we must have a general Knowledge of what is to be believ'd (which, as I observ'd in the Introduction, we receive from the Word of God) before we can assent; because *assenting to nothing is the very same as not assenting*; but then to deny our Assent to the Truth of a Thing, or the Reality of its Existence, only because the Manner of its existing is unknown to us, which is the very Case, is most unreasonable. I may as well refuse to believe that God exists, till I can exactly explain how he exists; or deny that I think, because I know not how, or by what secret Springs of Motion my Thoughts are exerted. The Truth then of a Trinity may be known by the divine Testimony; and tho' there be unsurmountable Difficulties in conceiving or explaining the *Modus* or Manner how it *can be*, *this don't affect the Truth itself*, which is supported by too big and sacred an *Authority* to be weakned by what the Author *thinks* of it, has said of it, or can say, tho' he seems to entertain a Notion, that his calling the three Persons three Spirits, will bring the Controversy to an Issue; but if each of the three Persons in the Godhead may be call'd a Spirit, without subverting the Unity of the divine Nature, this will be of little Service to him, tho' it may puzzle and amuse others that don't see thro' the Fallacy.

## C H A P. II.

*An Enquiry whether any Idea can be justly fix'd on the Term Person, so as not to destroy the Unity of the divine Nature; and whether, in any qualify'd Sense, each of the three Persons may be call'd a Spirit.*

THE Design of this Chapter is to vindicate the Trinitarian Scheme; to shew the Possibility of three Persons subsisting in one undivided Godhead, so as not to imply a Contradiction; that there may be a Medium between a Mode of Subsistence and a separate Spirit; to confirm the Doctrine of the Unity of the divine Essence, which is so perfect, as not to be capable of such a Difference of Persons as is among Men, which will farther obviate the Author of *Unity's* Charge of implying a Contradiction, and the Objection of the Appendix against it, as making three Gods.

*First*, I shall try whether any Meaning can be fix'd on the Term *Person*, so as to obviate the Charge of a Contradiction.

*Secondly*, Whether this Meaning may be so consistent with the Unity of the Godhead, as not necessarily to introduce three separate Gods.

*Thirdly*, Whether in any Sense each of the divine Persons may be call'd a Spirit.

(1.) I shall humbly offer whether any Meaning can be fix'd on the Term *Person*, so as to obviate the Charge of  
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of a Contradiction ; and in treating of this 'twill not be improper to hint two Extreams which some Persons have run into, that of *Sabellianism*, and suspected *Tritheism*.

*First*, The *Sabellians* held, that a Person was nothing else but a Name, Attribute, Power, or Operation in God, which, according to several Appearances, or Manifestations, was sometimes call'd Father, sometimes Son, and sometimes Holy Ghost, according to the *Character* that was sustain'd in the *Oeconomy* of our Salvation. This is an Hypothesis that accounts for the Unity of God ; but as 'tis contrary to the whole Tenor of the inspir'd Oracles, it has been justly rejected by the Churches ; and for the same Reason we ought to be shy of the Definition of some of the Schoolmen, who seem to describe a divine Person to be only a meer Mode of Being ; which is too narrow and nice a Distinction to be safely admitted of ; for if we abstract the Manner of Subsistence in our Description of a Person from the divine Nature, we shall take away real Divinity from the Person, and so describe a Trinity of Cyphers, without God or Godhead.

*Secondly*, Others, who are reckon'd *Tritheists*, describe a Person by a distinct, infinite, self-conscious Mind ; which as it seems to carry the same Idea with it as God, there cannot be three Persons according to this Definition, without supposing three Gods. But I conceive some of our modern Writers, how unhappy soever in their Explications of the Trinity, are not rashly to be censur'd as Tritheists, whilst they hold an undivided Nature and a mutual Consciousness ; for in treating of such sublime Points, Men want Words to express their confus'd Ideas (and so are led to pitch upon a new Set of Terms, which seems to convey a new Sense, but in reality they design'd nothing new by it) for it must be confess'd an arduous Task to fix any such Meaning on the Word Person, as may answer the distinct personal Acts attributed to Father,

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ther, Son, and Holy Ghost, in Scripture, and be not at the same time inconsistent with the Unity of the divine Nature, such as may guard against real Tritheism, and not throw us into Sabellianism, and the unintelligible Jargon and Chaos of Metaphysics.

But tho' 'tis so difficult to assign what a divine Person in the Trinity is, an Essay towards it, that does not exceed the Bounds of modest Enquiry, I apprehend is neither unlawful nor unnecessary; and therefore I would venture to represent my Thoughts of it in the following Words.

A spiritual infinite intelligent Agent, which must not be consider'd as abstracted from, but as truly subsisting in the divine Nature, and as mutually, eternally, and inseparably related to the other co-essential Persons in the Godhead, from whom he is *sufficiently* and only distinguish'd, by some personal, and as such incommunicable Properties.

(1.) This Definition equally fences against Sabellianism and some of the Schoolmen, as it describes a Person not to be a Quality, Accident, or Attribute, but a compleat, proper, living, *substantial* Person: I don't mean a *separate Substance*, because the same infinite Substance is common to the whole undivided Godhead, and tho' it subsists differently in each, a Person is not a meer Mode of Being, because the particular Manner of Subsistence is in Conjunction with the Essence, and not abstracted from it, but inseparably, necessarily, and eternally remaining in it; which different Manner of subsisting in the divine Nature imports such distinct Relations, as can never co-incide in one and the same Person, tho' they *concur* in the Unity of the divine Nature.

(2.) This also guards against real Tritheism, viz. of three Persons being three self-conscious Minds, or absolute Beings, *each existing separately by itself, as Angels or Men do*: For, according to the Description I have given above of a divine Person, they all subsist in one and the same

same Nature, in which they mutually exist together, as in their Subject, or *Substratum*, and cannot possibly exist by themselves without it; for no Person can be abstracted from the divine Nature, which is undivided in Father, Son, and Holy Ghost. All the Objections therefore against a Trinity of Persons in the Godhead, which are drawn from a Supposition, that the very Notion of a Person imports a *separately subsisting Being*, are here of no force; for the Word *Person*, as apply'd distinctly to Father, Son, and Holy Ghost, does not signify a *separate Subsistence*, but only *compleat Subsistence*; and consequently tho' the Persons of Men are distinct Men, as well as distinct Persons, this is no Ground to affirm, that the uncreated Persons in the *one* divine Nature are distinct Gods; and yet this is the Sum of all the Arguments against three Persons and one God, and *all the Contradiction* Men pretend to see in it. And indeed it may be safely acknowledged (as Custom has fix'd the Idea of a *separate Subsistence* upon the Term *Person*) 'tis in this Sense very improper, and apt to lead us into pernicious Errors: But then again, considering our broken Knowledge, any other stronger and clearer Term that we may arrive at, to express our Thoughts of this Mystery, will give to others but confus'd Conceptions about Subjects, concerning which our own are so lame and imperfect; and yet probably this is the utmost Height we shall ever climb to in this Life, where we see but thro' a Glass darkly. And now if we wou'd but make *some Allowances* for the Narrowness of our Minds, and our Language, the Doctrine of the blessed Trinity would appear defensible as 'tis reveal'd; and they who persist in denying it, in order to disprove it, must first comprehend the divine Nature, or else they can never shew, that *three divine Persons*, according to the above Definition, may not be *one God*, tho' *three humane Persons* cannot be *one Man*, much less with any *Shadow* of Ingenuity, Candour, and Justice, charge so sublime a Doctrine with Contradiction.



For 'tis worse than trifling to dispute against three Persons in the Godhead, from the *bare* Signification of the Word *Person*, when applied to humane Creatures; for all the World knows we don't use it in the same Sense when applied to Father, Son, and Ho'y Ghost, as when applied to Men; and can it be fair to impose a Meaning on a Word, which we unanimously reject?

Having thus endeavour'd to fix some certain Sense on the Term *Person*, that it may be known what is intended when we say there are three Persons in the Godhead, I shall next proceed as I propos'd.

(2dly.) To enquire whether this Meaning may be so consistent with the Unity of the Godhead, as not necessarily to introduce three separate Gods.

Here I don't presume to tell *how* it is, (*for who can search out God, who can find out the Almighty to Perfection?*) my Design being only to establish the Truth of the Doctrine, and thereby screen it from the Attacks of Sophistry, and the Mistakes of Ignorance. To do this, it will be necessary to state the *Order* of Persons in the Trinity, and then shew, that the divine Nature *cannot be separated from any one* of the divine Persons, and consequently, that they are united in one common, divine, *infinite* Nature.

(1st.) I am to state *the Order* of Persons in the Trinity, which I would do with all Submission and Tenderness.

Whether all three Persons of the blessed Trinity are *essentially* equal in Power, Glory, and Duration, is not now the Question. This we may assent to, and yet considering the Father as the first in Order, we are led to consider him as having Subsistence from none but himself; to consider the Son also as receiving his Subsistence from the Father, in some such manner as is express'd in Scripture, by his being styl'd the *only begotten*; which is vastly different from humane Generation, and to us altogether incomprehensible; and finally,

nally, to consider the Holy Ghost, as *coming* (or *proceeding*) from the Father and the Son. We have very little more than this reveal'd to us concerning the *Order* of three Persons subsisting in the one Godhead, which renders it a very abstruse Point, and soon runs the Inquisitive into a Cloud. Now as he that would discourse to a Man born blind concerning Light and Colours, must use perhaps very improper Expressions to make himself, tho' never so little, understood ; so it is in the Case before us. As we have no Ideas proportionate to the Subject, we can form no other Word more proper to express the Son's being begotten, but the Term *Generation*, and the Spirit's coming from the Father and the Son, but by the Term *Procession* ; and the Father's primary Subsistence, but the Term *Unorigination*. The Meaning of these Terms we know ; but *how* the Son is begotten, or the Spirit proceeds, or the Father is the Fountain, or first Principle of Subsistence, when they are all three *equally eternal*, we can't distinctly account for : And yet this Manner or Order of subsisting seems sufficient to ground such an Emphasis upon, as we may venture to say, *consistent* with Trinitarian Principles, that the Son, in *this respect*, is *subordinate* to the Father, tho' *not inferior*. Hence some, unawares, have been drawn in to believe, that the Father alone is God of himself, because the Son and Holy Ghost receiv'd their Subsistence from him. But this wrong Conclusion is entirely owing to their not distinguishing between the Essence of God, and the divine Person's peculiar way of subsisting ; for the divine Nature was from all Eternity undivided in all ; so that every one of the three Persons is essentially eternally God ; the first Person subsists in it after a Manner proper to the Father, and the Son and Holy Ghost inseparably with him, but in an ineffable way peculiar to themselves. This, 'tis evident, makes a true Distinction between the Father and them ; for the formal

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Relations, or Properties, by which the Persons are distinguish'd, cannot be essential in this respect, because they are peculiar to the Persons only, and not common, as the Essence is. The divine Nature then of the Father (abstractly consider'd) is not his *Fatherhood*, nor the divine Nature of the Son his *Filiation*, nor that of the Holy Ghost his *Procession* ; but the first Person's Order and Manner of subsisting in the divine Nature constitutes him, as he thus begat his Son, a Father ; and the same may be said of the Son and Holy Ghost, as begotten and proceeding ; so that as they also subsist *inseparably and eternally* in the same Godhead, they are very justly said to be the one living and true God : For if the living Essence of the Father be the divine Godhead, or Supreme Being, so is the Essence of the Son, because it is the same. For 'tis most certain, that a Nature of infinite and boundless Perfection cannot belong to any Being that is *not infinite*, i. e. to any thing that is not itself ; it can't be extended beyond, or out of itself, because 'tis boundless. And as there is nothing infinite but itself, and there can be but one infinite, therefore the Son and Holy Ghost, to whom this infinite Nature belongs (there being no Mode, Quality, or any thing else *superadded* by the Father to cause their Subsistence, that could be *extraessential*, or really separable from his own eternal Nature) is one and the same *infinite God* with the Father, possessing the same indivisible Essence, the same divine Perfections, and so all three Persons mutually subsist in *one* omnipresent, spiritual, independent Godhead, or Substance. Which leads me to shew,

(2dly.) That the divine Nature cannot be separated from any *one* of the divine Persons, and consequently they are united in one common, infinite Essence ; so that the Meaning of the Term *Person* is not inconsistent with the Unity of God.

The Father *necessarily* begat the Son from Eternity, and so he is not barely the Offspring of his Will, but God by Nature, as has been briefly hinted, and will be more largely handled in the Sequel, and consequently he is *Eus summè necessarium*, as well as the Father, God of himself, and not God by Participation ; for the divine Nature, which is from Eternity, is the Nature of the Son considered *essentially*, as well as the Father : 'Tis not *begotten*, *caus'd*, or *produc'd*, any more than the *Essence* of the Father, but is of itself ; so that with the utmost Propriety we may say, that the Son is *God of himself*, though he be not a *Son of himself*, but of the Father ; the *Subsistence* of the Son being begotten, but the *divine Nature* of the Son is unbegotten.

Our Lord then is the only begotten Son of God, subsisting in the *unbegotten*, *uncreated* Nature of God, and so is not a different God from the Father, but of the same divine Essence, and therefore an eternal, independent Being, who did not begin to be God, who cannot cease to be. And the same may be said of the Holy Ghost ; for since the divine Essence is uncompounded and undivided, it must necessarily follow, that whoever subsists in it must be God ; and consequently, I humbly conceive, the Definition I have given of a Person is not inconsistent with the Unity of God ; which shews, there is a Medium between the Mode of Subsistence and a *separate* Spirit ; between *Sabellianism* and *Tritheism*, contrary to the Insinuation of the Author of *Unity* : And that the Doctrine of the Son's eternal Generation does not lead us to admit three Gods, as Mr. *Forster* has suggested, because the three Persons are not to be considered as abstracted from, but as truly subsisting in the divine Nature, there being nothing to distinguish between one Person and another, but their *peculiar Mode* of Existence in that Nature. And herein lies the Glory of the mysterious Three, that dazzles the Eyes of Reason : (a Difficulty which we own and confess ourselves at a loss to explain)

plain) And no wonder if the Reader observe a Penury of Words and Thoughts in any one that attempts to treat of it ; for it transcends all possible Conception, soon tires the richest Language, and blunts the most labour'd Turn of Expression. Therefore I have purposely wav'd, as much as possible, fording into these Depths ; as believing that if the whole Church of God, militant and triumphant, the innumerable Throng of Cherubims and Seraphims, and those vast intellectual Beings in Glory, should combine in a full Assembly to sit upon the Enquiry, and communicate all their noble Ideas to one another about *the Manner how these three Persons subsist in one Godhead*, though I doubt not but they glory and triumph in the *Truth and Consequences* of the Mystery, yet they would readily acknowledge the *Manner* of it utterly inconceivable and inexplicable. This brings me to enquire,

(3dly.) Whether in any Sense each of the three Persons may be called a Spirit.

The Author of *Unity* attempts to shew, *That Father, Son, and Holy Ghost are three distinct Persons, as truly as three Angels, or three humane Souls are.\** But if each of the divine Persons hath a distinct, entire and separate Mind of its own belonging to it, and that as really distinct and divided from the Mind of the other two, as one Being or Mind can be separated from another ; and if the Son be of the same Nature with the Father, as has been in part already demonstrated, this must necessarily infer a *specifick Nature*, and so imply *three Gods*, as much as three humane Persons are three Men, contrary to what has been already refuted : Or if it be alledg'd, that the Father is the *Supreme God*, and as he is a *distinct Spirit* from the Son and Holy Ghost, so he has a quite different and superior Nature ; this must be shocking to every serious Christian to see into whose Name

he is solemnly baptized, viz. into the Name of God and two Creatures ; for if the Son and Holy Ghost are not by Nature God, and in that respect one with the Father, they must be infinitely beneath him, and consequently no God, as will appear. And if the Author will call an *inferior, separate Being* from the Father, God, he can mean no more than a nominal God, which is but amusing his Readers ; and too little an Artifice to recommend the gilded Scheme. But let us examine what he has to support this, *That Father, Son, and Holy Ghost, are three distinct (separate) Spirits.*

The first Text he has chosen for this purpose, is, *God is a Spirit* ; † which is not spoken of the Father exclusive of the Son and Holy Spirit, as will be shewn in a more proper Place.

The second, as ill chosen, to prove our blessed Lord a *separate Spirit* from the Father, is, *How much more shall the Blood of Christ, who, through the eternal Spirit, offer'd himself without Spot to God, purge the Conscience ? &c. \** If by the *eternal Spirit* is meant *Christ* himself, as the Author thinks, this must be a clear Concession to us, that our Redeemer is an *eternal Spirit* ; (the Dignity of whose Godhead gave Virtue and Value to his Sacrifice, as this Text shews) and so it can't imply that he had a *separate Spirit* from the Father (unless there be two eternal Spirits) any more than when he is called God, imports that he is another separate God in the same, *exact*, and highest Sense of the Word, as the Father is God, viz. necessarily and eternally ; which I dare say the Author won't vouch.

The other Instance produc'd to shew Christ is a separate Spirit, is, *Rom. i. 4.* where the Apostle says, *That Jesus Christ was declared to be the Son of God, with Power, according to the Spirit of Holiness.* The Author conceals

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† Joh. iv. 24.

\* Heb. ix. 14.

ceals the next Words in the same Verse, by *the Resurrection from the Dead*, least the Reader should see a Proof of his Godhead shine out from that divine Energy which he exerted in raising himself from the Dead, by which he was declar'd to be the Son of God, and God, by a most eminent and convincing Instance of Almighty Power ; which is also attributed to the Father, to shew they are one in Essence and Energy, and their Works undivided. This Phrase then, *according to the Spirit of Holiness*, demonstrates his divine Nature, or that he is the Son of God ; as the Phrase, *according to the Flesh*, in the former Verse, shews his humane Nature, or that he was the Son of Man ; the *Antithesis* being plain and undeniable. So that upon the Whole, though the Father be allow'd to be call'd a Spirit, the Son a Spirit, and the Holy Ghost a Spirit, as is not *disputed*, this does not prove them three separate Spirits.

In the next Page, he aims to shew, That *the Son of God is a distinct Spirit from the Father, and was so before his Incarnation*,† by considering *they have two distinct Understandings and Wills*. The first Instance he gives is their having two distinct Wills, from Job. vi. 38. *I came down from Heaven not to do mine own Will, but the Will of him that sent me*. The Author here notes, That our Lord speaks of his Will, as to his highest or divine Nature ; the Reason he offers is, *the humane Nature did not come down from Heaven* ; but if he will only consult Job. iii. 13. he will easily perceive 'tis there expressly asserted, that *the Son of Man* was in Heaven whilst Christ was *actually* on Earth ; which shews, that what is properly spoken of the Person of Christ, is not always true of *both Natures*, which entirely overthrows this Argument he has offer'd to shew the Words were spoken of Christ in his highest Character, *because the humane Nature could not come down*  
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*from Heaven*. For 'tis equally inconsistent to suppose the humane Nature to be *in Heaven* whilst Christ was *on Earth*, as to suppose it to come down *from Heaven* when 'twas *never yet* there : The Truth is, the humane Nature being taken into Union with the divine, not by Confusion of Substance, but only by being united in one Person, tho' these two Natures remain as *distinct* as before the Union, yet all the *Properties of a Person* belong to *both Natures* united ; and hence, whatever was done or suffered by Christ, was attributed to *his Person* consisting of both Natures ; \* so that he is sometimes denominated by one Nature, and sometimes by another ; and there are Actions attributed to him in his highest Character, that are proper only to his lowest ; and so *vice versa*, which notwithstanding are properly predicated of his Person, who sustains both Natures, which is the Case before us ; so that the *Will* here mention'd, for any thing the Author has advanced against it, may be as well understood of his *humane Soul* as divine Mind :  
 “ For tho' there is a Communication of Names and  
 “ Idioms (as Dr. Fiddes well observes) in consequence  
 “ of the personal Union between the two Natures of  
 “ Christ, so that the very same Person that is call'd  
 “ the Son of God, and the Son of Man, is said to  
 “ have been born, and to be from everlasting, to die,  
 “ and to have Life in himself ; yet this manner of  
 “ speaking, which wholly arises from the Unity of  
 “ Christ's Person, does no more suppose any Change of  
 “ the two Natures, so as to render the Properties of  
 “ them convertible, than it supposes, that because the  
 “ same Man is tall or healthy, with respect to the  
 “ State of his Body, or wise and learned, with respect  
 “ to the Qualities of his Mind, that therefore his  
 “ Soul and Body have no separate or distinct Proper-  
 “ ties,

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\* See an Instance where Christ is said to be the living Bread that cometh down from Heaven, and yet this Bread he tells us is his Flesh, *v.* 51.



“ties, but only such as may be reciprocally or indifferently attributed to them both.” \*

But after all, if we *do* suppose the Words to have reference to our Lord in his *highest* Capacity, they are far from proving that he hath a *separate Will* from his Father, and may be interpreted, *q. d.* I came down from Heaven not to do any *private Will* of my own, *contrary* to my Father’s; being his only begotten Son, of the same Nature, Power, and Operation, I must *necessarily* do the Will of him that sent me. Hence we often read, that what our Lord did, or spoke, was exactly conformable to his Father’s Will; for being one in Essence with him, he can have no separate Will of his own; and as he had the *same Designs* in view in coming into the World, as the Father had in sending him, to give himself a Ransom for Sinners, he had no separate Interest to carry on.

The next Argument that is produced to shew *the Father and Son two separate Spirits*, is because they have *two distinct Understandings*: For the Proof of which the Author very faintly alledges *Matth. xxiv. 36*, where Christ is said not to *know* the Day of Judgment. In the Top of the Page he had propos’d to shew this to be true, even *before* Christ’s Incarnation; but tho’ the former Text might seem to look this way, the latter he has offer’d, to shew *two distinct Understandings* from Christ not knowing the Day of Judgment, every one may see can be only understood of him as *actually* incarnate; and besides, as shall be hereafter prov’d, the Words are spoken of him as *Son of Man* in his lowest Character; and so can’t be in any respect pertinent to his Purpose, whence all his Inferences in the next Page, to shew where *there are distinct Wills and Understandings, are distinct Spirits*, are of no Force at all.

Having

Having thus far, as briefly as possible, examin'd the Author's Plea for the three Persons being three separate Spirits, I shall now endeavour to offer an Expedient to unfetter his Thoughts, that he may not always suppose, where there is mention made of any one or more of the Persons of the Trinity, that it must imply they are separate and divided Spirits; and if I can shew that in any respect the Father may be call'd a Spirit, the Son a Spirit, and the Holy Ghost a Spirit, without making three *separate distinct Beings*, this will obviate those seeming Difficulties, which the Author imagines his calling the *three Persons three Spirits* will throw upon the Trinitarian Scheme. Now 'tis manifest that the Term *God* may be given to each divine Person *singly*, because each has the divine Nature and Perfections, and to all *three conjointly*, without involving any Manner of Contradiction; now 'tis only to allow, by way of Analogy, the like Difference of Signification in the Term Spirit, when differently applied, and 'twill easily solve the Author's Objection; and really there is the same Reason for it, as I shall attempt to shew, by explaining the former Part of the Definition of a Person, which, in order to remove this Difficulty, I have reserv'd to this Place, and which I shall therefore be forc'd to repeat, *viz.*

A spiritual infinite intelligent Agent, which must not be consider'd as abstracted from, but as truly subsisting in the divine Nature, and as mutually, eternally, and inseparably related to the other co-essential Persons in the Godhead, from whom he is *sufficiently* and only distinguish'd by some personal, and as such, incommunicable Properties.

When I say that a Person is a spiritual infinite intelligent Agent, or Subsistent, it can by no means be infer'd that there are three separate Spirits in the Godhead; for these Attributes of spiritual, infinite, and intelligent, arise not from the *personal* Distinction, but only from the  
divine

divine Nature, which belonging *equally* to all the divine Persons, all the essential Attributes of it must equally belong to each ; from whence it follows, that *spiritual*, *infinite*, &c. being Attributes, not resulting from the *Manner* of Subsistence or personal Distinction, but from the *Essence*, which is common to all three Persons, it may very justly be predicated of *each Person*, without any Shadow of Contradiction ; for every one knows a Contradiction is to deny and affirm the same Thing in the very same Sense or Respect ; and that 'tis no Contradiction to call the Father a Spirit, the Son a Spirit, and the Holy Ghost a Spirit, and yet not suppose them three separate Spirits, will perhaps appear in a better Light, by considering particularly each of those Attributes.

*First*, Tho' the Definition intend a *spiritual* Agent distinctly subsisting, yet it don't follow that there are three separate Spirits in the Godhead ; for one and the same *undivided spiritual Substance* may sustain three distinct Persons, without any *Multiplication* of the one *spiritual* Nature ; for this being infinite, and consider'd in all and each of them, they cannot be separate Spirits, as three humane Souls are ; so that each of the divine Persons being of the same *spiritual* Substance, may be properly call'd a *Spirit*, without supposing three separate Spirits ; because this Attribute of *Spiritual*, which is predicated of each Person, springs from the divine Essence, which is common to all three. Again,

*Secondly*, Tho' the Definition implies that each of the three Persons may be call'd *infinite*, it can't be understood of three separate, infinite, alien Beings, and that each hath infinite Perfections proper to himself alone, but of one and the *same* infinite Essence that is common to all three, that hath infinite Perfections, which also belong to *each* of the divine Persons, even as the *divine Nature itself* does, which certainly may be consider'd under the Notion of three relative Subsistents, mutually *refer-  
ring*

ring to each other, without destroying the *Unity* of God, seeing the Father himself is, and *subsists* as a Father by having a Son; and therefore when the same Scriptures, which assure us of the *Unity* of the divine *Essence*, do likewise join the Son in the same *Titles*, *Attributes*, *Operations*, and *Worship*, it shews there are more Persons in the Godhead than one, each of which is infinite, by one common infinite Substance or *Essence*. Again,

*Thirdly*, Tho' in the Definition of a Person is included an *intelligent Agent* or *Subsistent*, it does not infer a separate *Intellect* in each Person; for each divine uncreated Person has no other Principle of Knowledge, than the *one infinite omniscient Mind*, or divine Nature; which, absolutely consider'd, is the same in all three Persons; and therefore they have one and the *same Knowledge*: Hence, whatever each of the divine Persons knows, he knows it by an infinite Act of Knowledge, *comprehending* both himself and the other two Persons, as well as all that is knowable besides: So that the perfect *Unity* of their Nature makes them *mutually* conscious and knowing, not by any *separate Intellect*, but by the one common omniscient Mind, as is not obscurely intimated to us, *Matth. xi. 27.* compared with *1 Cor. ii. 10, 11.* *And no Man knoweth the Son but the Father, neither knoweth any Man the Father but the Son. The Spirit searcheth all things, yea the deep things of God; for what Man knoweth the things of a Man, save the Spirit of Man which is in him? so the things of God knoweth no Man but the Spirit of God:* Hence tho' there be three *intelligent Persons* in the Godhead, there are not three separate *Understandings*; the Father is omniscient, the Son omniscient, and the Spirit omniscient, which does not imply three distinct separate omniscient Beings, as different from one another as *three humane Souls* can be, but only *variously* distinguish one and the same Knowledge, as it *proceeds* from each: In like manner God's comprehensive View of all things is styl'd *Omniscience*, and his Knowledge of Futurity *Præscience*;

*Præscience* ; and yet none dare say there is such a Difference between *Præscience* and *Omniscience* as will *not consist* with one infinite Understanding. I own the Instance is not exactly parallel, but it may a little conduce to shew, that tho' one Person neither is nor can be the other, and each of them *distinctly* understand, yet they understand by *one* and the *same Intellect* ; so that 'tis one thing for each Person to have an infinite separate *Understanding* belonging to *himself* alone, and another to have an infinite Mind belonging to *each* of them, which is the same undivided *Essence* in all : And this holds equally true of *Omnipotence*, and all the other *essential* Attributes, for each Person subsisting in one and the same infinite Nature has the same Perfections and Attributes, as well as Nature, belonging to him ; which, if carefully attended to, would *untie* most of those knotty Objections which some have aim'd to twist, in order to perplex the Trinitarian Scheme.

The Author himself is a little appriz'd of something that may be urg'd in our Favour : *All that I conceive they will say, is that three divine Persons are not separate Beings, or Spirits, like three created Persons ; but this is the very thing in question, and so will not be granted to them without Proof.\** This being evidently prov'd from what I have already advanced, and will be further illustrated and confirm'd in the following Treatise, I need not here enquire why Father, Son, and Holy Ghost are not three distinct Beings, as well as three created Persons are ; but shall rather examine what the Author has offer'd to prove they are so. His first Argument is this,

*That the Father, Son, and Holy Ghost are three Persons is evident, in that the Son took upon him the humane Nature, and suffer'd in it, whereas the Father and the Holy Ghost did not :*

Now

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\* Unity, p. 10.

*Now if the Son suffer'd and the Father did not, surely they must be more than two distinct Somewhats in one and the same Spirit. \**

In Answer to this,

That there are more Persons in the Godhead than one we own, and think it evident, from the Son's taking upon him the humane Nature, which I also conceive is a Proof of his Godhead; for 'tis said he did not take the Nature of Angels, but the Seed of Abraham. Now as there is no other Understanding, or rational Nature, that the Scriptures discover, but the Divine, Angelical, and Humane, 'tis apparent that the Son was possess'd of the divine Nature before he assum'd the humane (for he did not take the Nature of Angels) and in that respect was one in Essence with his Father, as the very Notion of a proper Son implies; so that this Person, the Son of God, was more than a bare Somewhat in one and the same spiritual Substance, being a compleat Subsistent in that Nature, tho' not a separate one. But here lies the Absurdity, according to the Author: *If they are both one Spirit, it would be a Contradiction to say the one suffer'd when the other did not.* To which it may be reply'd, in the Incarnation of the Son of God, the whole divine Nature, as he possess'd it, became incarnate, and not intirely in respect of all its Ways of subsisting, but in that Manner which was proper to the second Person of the Trinity only; and therefore since the Godhead is not incarnate under the proper Mode of subsisting which the Father has in it, nor that other which the Holy Ghost has in it, the Incarnation of the whole divine Nature, as the Son subsists in it, does not infer the Incarnation of the whole Trinity; and consequently, as one Person is not another, he may become Man, and so

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\* Unity, p. 10.

so suffer and die, without any *Appearance* of a Contradiction; for the divine Nature is *boundless* and *omnipresent*; and why may it not, as the Son subsists in it, be *united* to the humane Nature, and yet the Father and the Holy Ghost be *exempted* from the Union, as well as God be *in Heaven* and *Earth*, by his Presence, at the same time? We are told, *no Man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven.\** Which demonstrates, that when our Lord visibly conversed here, he was according to somewhat invisible, *i. e.* his *divine Nature* then *actually* in Heaven, and according to this Nature he was *ever* in Heaven, tho' by the Union of it to our *visible* Nature here, he might be said to come down, because hereby he took up a more *peculiar Residence* in the Flesh than he had before done: No more Inconsistency, I conceive, can be prov'd in this Account of the Son's Incarnation, than in supposing God, who is infinite and immense, to be in *two* or *more* Places at a time. If any are dissatisfied with these Hints, and ask how this can be, let them tell us *how Aaron's Rod*, being a *dry Stick*, could *blossom* and bear ripe Almonds:† If they still demurr, let them consult 1 Tim. iii. 16. where the Truth of this Mystery is so establish'd by the divine Testimony, as to be put *beyond* all dispute: *Without Controversy great is the Mystery of Godliness: God was manifest in the Flesh.* Adorable Goodness! God the Son so far humbled himself, as to descend from that infinite Height of Glory, which was *co-essential* to him with the Father and the Holy Ghost, and *tabernacled* with us here below; but in this low Stoop, tho' his original Glory and Excellencies were veil'd and shadow'd, they were not lost or diminish'd, but remain'd as they were from *all Eternity* without the *least* Alteration, notwithstanding his

\* Joh. iii. 13.

† Num. xvii. 8.

his *personal Presence* and *Union* with our Nature; the Word was made Flesh and dwelt among us, and yet was still in the *Bosom of the Father*, John i. 14. compar'd with the 18th Verse; and how this can agree with the *Arian Logos*, a Creature to be omnipresent, to be in Heaven and Earth at the same time; is prodigiously unaccountable.

But least any one should think it too *mean* and low a piece of *Condescension*, in the Son of God's becoming Man, and suffering for our Sins, 'twill not be amiss further to observe, that tho' he was in a peculiar and *intimate Manner* united to our Nature, he was not *transform'd* into it; and consequently could not become *finite and passible* like Mortals, or undergo any *Change derogatory* from his *supreme Dignity*. For as God appear'd of old to the Prophets, and by an immediate visible Glory in the Ark and Temple was in a peculiar Manner present with the Children of *Israel*, which, upon the strictest *Principles* of Philosophy, may be granted to be true, without supposing the divine Being ever the *less* present, or less happy and glorious in Heaven: So his Son may become incarnate, yea, and the humane Nature, to which he is vitally and strictly united, may be *incident* to all the *Afflictions* of this Life, without any lessening of his divine Majesty (especially when this was the very End and Design of our Lord's Incarnation, to shed his Blood for the Remission of Sins) and all his Sufferings terminated in his humane Nature only, whilst his Godhead, *incapable* of Frailties and Imperfection, remain'd in full Bliss and unconfin'd, filling Heaven and Earth with his Presence.

What the Author again observes from Dr. *Waterland*, where there is no Idea there can be no Assent, looks very odd, for doubtless we may believe this Proposition upon the Testimony of God, *the Word was made Flesh*, the Terms of which we understand, and so may safely assent: But there is no occasion to have a clear

Notion



Notion *how* this can be before we believe it ; and should the Author wait to know the *exact Manner* how God was manifest in the Flesh, I may venture to say he will continue an Unbeliever to the *End* of Time : Is it not surprizing, that Men who lay in for such a *Claim* to Reason, as they'll scarce allow any one else to *share* in it but themselves, should talk so irrationally ? He might as well deny that there is any such Proposition in the Bible, as, *God was manifest in the Flesh*, tho' he had read it a hundred times over, because he can't apprehend how it should be, and by all his Struggles of Thought can't form one adæquate Idea about it, as reject the Truth of it *supported by divine Testimony*, because he is ignorant of the *Manner* of it. But let this suffice. The two other Instances he has produc'd to prove Father, Son, and Holy Ghost, to be three distinct Persons may be allow'd as just ; but his Inferences thence, that they are *three distinct or separate Spirits*, I deny, having already shewn that the Father may be call'd a Spirit, the Son a Spirit, and the Holy Ghost a Spirit, without *implying* three *divine Beings*, or *separate Spirits* : And I hope, if the impartial Enquirer will honestly weigh what has been said, he will have no occasion to fear being censur'd as an *Heretick* (as the Author intimates) which dreadful Name he would shroud his yielding Reader from, by the venerable Authorities of Dr. Sherlock, Mr. How, and Athanasius, and other orthodox Fathers, who (says he) have maintain'd the same in their Writings. But when the Author can shew me from *either* of them, that they make three Persons, three *separate divided Spirits*, or *Beings*, as three *Angels* are, or three *humane Souls*, as he has done, ( which if they do not, 'tis nothing to his purpose ) I'll say he has *read* them, *fairly* represented their Meaning, as well as done *Justice* to the World.

That the Reader may have a Specimen of their Notion, I shall give him a distinct and brief View of it

in their own Words. As for Dr. *Sherlock*, thus he delivers himself from the Author's Misrepresentation.

“ We constantly affirm, that Father, Son, and Holy Ghost, by an intimate and *inseparable* Union to each other, are but *one* true God ; but as their Persons can never be separated, so they must never be consider'd in a separate State ; and if we will imagine such an *impossible Absurdity* as this, neither of them are the one true God, for whoever separates them *destroys the Deity*, and leaves neither Father, Son, nor Holy Ghost.\*

As for Mr. *How*, † he says, “ That the Godhead is not supposed more necessarily to exist, than these three are to *co-exist* in the nearest and most intimate Union with each other therein.

As for *Athanasius*, the Creed (if his) that bears his Name, will witness that he held not three *distinct separate Spirits* : “ For there is one Person of the Father, another of the Son, and another of the Holy Ghost ; but the Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the Glory equal, the Majesty co-eternal. *And when he says in the next Words*, such as the Father is, such is the Son, and such is the Holy Ghost ;” the Meaning of *them* is, that all the Perfections and Attributes of the Godhead may be affirm'd of *each* of the Persons, which are Attributes not of the Persons as such, but of the Essence which is but one (as I explain'd it before) so that each of the Persons in the divine Nature are Eternal, Almighty, &c. in one and the same eternal almighty Essence ; which I am sure is far from making the three Persons three separate Spirits ; 'tis what *Athanasius* strenuously contends against in all his Writings.††

CHAP.

\* Notes on *Athanasius's* Creed, p. 87.

† *Calm Discourse*, p. 43.

†† *Athanas. de unita deitate Trinitatis ad Theop. Lib. 1.*

## C H A P. III.

*An Enquiry, whether the Term God, according to its proper Import, is taken absolutely in the Scriptures to denote the one Supreme Being ; or whether 'tis only a relative Word, signifying a Person having Dominion or Office.*

WHEN Men have precipitantly run into Notions contrary to Scripture and Reason, and perhaps with some Warmth endeavour'd to propagate and defend them, 'tis surprizing to see, when pinch'd by superiour Argument, how they wriggle and twist to guard their dear Reputations ; and, like those who are just drowning, greedily catch at the least Twig, to save them from a final Plunge : A sad, but too common Incident in most of our religious Disputes, and which to me seems to be the real Case of our Author's subtle and ingenious Leaders, whose Steps he has aim'd to follow ; for when they disputed against the Divinity of our Lord, 'twas urg'd against them, that he was *expressly styl'd God*, without any Limitation or Restriction, and so must be *true and proper God* ; and seeing there are no more Gods but *one*, he must be *one* in Nature and Essence with his Father ; agreeable to what he himself says, *I and my Father are one*. This could not be denied without a *direct* Violation of the inspired Writings ; and therefore to elude the Force of the Argument, they fled to this *thin* Refuge, of making the Word *God* a *relative Term*, denoting only one having Power, Dominion, and Authority, &c. A fine *spun* Criticism, it must be own'd, and extremely well *calculated* to amuse the Thoughtless and Unwary : So that 'tis no wonder to hear some of these Gentlemen

complementing our blessed Lord with the *Title* of having real and proper Divinity, as well as the Father ; for thus they may flourish with Words, and yet in their *very* Hearts believe him to be a *mere Creature* at the same time ; for, according to this Notion, *whoever has Dominion* is in a proper Sense God. 'Tis really worth the good Reader's while to take some Notice of this, which is the great Foundation of the Author's Distinction of a *supreme* and *subordinate* God, in the 11th, 12th and 13th Pages, viz. that because God, the eternal, supreme Being, stands in some relation to his Creatures, such as Creator, Governor, and the like, that therefore the Term *God*, which is *expressive* of his infinite Nature and Perfections, is merely a relative Word, and may be properly apply'd to any other Being that is not supreme. To lay open the Absurdity and Weakness of this Fallacy, I shall briefly consider,

(1.) In what Sense the Term *God* is used.

(2.) That, according to its strict and proper Meaning, it always, in *Scripture*, denotes the Supreme Being.

(3.) Consider what may be offer'd to obviate the Author's Plea from the relative Terms, *my*, *thy*, *ours*, *his*, &c.

By shewing in what Sense the Term *God* is us'd in *Scripture*, I hope to make it appear that 'tis taken in *two different* Senses, sometimes *figuratively*, and more frequently *properly*, but never *strictly*, in a higher or lower Sense for a *supreme* and *subordinate* God, which to assert, is both unscriptural and inaccurate.

(1st.) 'Tis sometimes used in a *figurative* Sense, upon the Account of some faint Resemblances that inferior Beings may have to the one supreme Being : As,

1. The Angels are styl'd Gods by way of Allusion, either for the Dignity of their Nature, or their Might and Wisdom, wherein they excell all other  
Creatures ;

Creatures ; as in *Pſalm* viii. 5. thou haſt made him a little lower, מַּאֲלֵהִים, than the Gods, or *than the Angels*, as 'tis explain'd, *Heb.* ii. 7.

2. In the ſame looſe, metaphorical Senſe 'tis apply'd to Kings and Judges, &c. becauſe they reſemble God in Point of *Dominion* and Power, *Pſal.* cxxxviii. 1. *I will praise thee with my whole Heart, before the Gods will I ſing praise unto thee ;* before the Judges, דִּינֵי, as the *Chaldee* renders it, *q. d.* I will confeſs thee publicly, O Lord, nor will I diſſemble thy Praise, and the *Glory* of thy Name, even before Princes and Judges of the Earth.

3. In the ſame improper Senſe 'tis given to others that are *invested* with ſome dignified Office, or Power, to act for the Cauſe and Honour of God. Thus the Lord commiſſions *Moses ; Behold, I have made thee a God to Pharaoh ;* \* not *absolutely*, but in a limited and reſtrained Senſe, *to Pharaoh ; and Aaron thy Brother ſhall be thy Prophet.*

4. The Word *God*, by a Metonymy, is applied to Idols or falſe Gods ; becauſe, according to the *depraved Opinion*, and Eſtimation of Idolaters, they were accounted *real*, and religious Worſhip paid them, contrary to *Reason* and the *divine Precept ;* † wherefore the Lord commanded ſaying, *He that ſacrificeth unto any God, ſave unto the Lord only, he ſhall be utterly deſtroyed.* ‡

5. The Term *God* is applied in this figurative Senſe to the Devil, in whom the God of this World hath blinded the Minds of them which believe not, leaſt the Light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine into them. †\* No one can well think that the Devil is here ſimply and *absolutely* called God, but only that he is as it were a God unto them over whom he has Dominion, and who prefer his Service to the Ho-

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nour

\* *Exod.* vii. 1.† *Exod.* xx. 3, 5.‡ *Exod.* xxii. 20.†\* 2 *Cor.* iv. 4.

nour of the great *Jehovah*. So *Mammon* is a God to the *Covetous*, the *Belly* a God to the *Glutton* and *Drunkard*, because they are more swayed by the *Distates* of Interest, Sense, and Appetite, than by the *Commands* of Heaven, and place a greater Happiness in them than in the chiefest Good.

Now if the Term *God* be *only* relative, and implies nothing but a Person having Dominion and Authority, &c. an Angel, a Magistrate, an Apostle, an Idol, yea the Devil, the great Abaddon, may be, properly and strictly speaking, *as much a God*, as God the Father; and what considerate Christian can easily give into so *strain'd* and *absurd* a Construction? For tho' all these may be in a figurative way styl'd Gods, to apply exactly the *same Idea* to the Term *God*, when us'd to describe the *supreme* Being, is a surprizing Stretch of Thought to serve an Hypothesis, and can answer no End, seeing the Lord God Almighty has forbidden it, and assur'd us, that none is *properly* God but himself alone. The Lord is the *true* God — *The Gods that have not made the Heavens and the Earth, even they shall perish from the Earth, and from under these Heavens.* \* Now nothing is more clearly reveal'd in Scripture than that our blessed Lord made the Heavens and the Earth, *things visible and invisible*, &c. so he comes plainly under the Description of the *true* God in the Text, God in the highest, only, proper, and original Sense of the Word. From what has been already suggested it plainly appears,

I. That the Term *God* being only attributed to others improperly and figurately, *merely* upon the Account of some Resemblances they bear to the Supreme Being, either in Excellency or Dominion, &c. it must follow, that this Name *God* is proper to the Supreme Being alone, and in a peculiar and *different Sense* from all others appropriated to him. Or,

2. If

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\* Jer. 7. 10, 11.

2. If the Term *God* should not be *proper* to the Supreme Being alone, then he would not absolutely be the *one* God, as the Scriptures assure us. *There is no God besides him* ; for we can't suppose the Word *God*, in a proper and strict Sense, to denote one having Dominion, or invested with any high Office, without *necessarily* implying, that there be *more* Gods than one, in a proper, strict Sense.

But I shall proceed,

2dly. To prove, that according to the strict and proper Meaning of the Word *God*, it always in Scripture denotes the Supreme Being.

Though there be many who are called Gods in a *lax* and *metaphorical* Sense, yet there is but one Supreme Being, who therefore, in *Contra-distinction* to all other false, figurative Gods, is styl'd *absolutely* God, the true God, great God, mighty God, King of Kings, and Lord of Lords, God over all, and the like ; all which eminent Titles are proper to the one Supreme Being alone, and *incommunicable* to any other, they being grounded upon the *Dignity* of the divine Nature, which all others who are called Gods have not, and therefore are not by Nature Gods, but only *nominally* so. Now 'tis evident, that our dear Saviour is *absolutely* called God, *The Word was God*, without any restraining Phrases, such as *I have made thee a God*, or the like. He is also called, God with us, Lord God, true God, great God, mighty God, God over all, blessed for evermore, *Jekovah*, Almighty, Lord of Glory, King of Kings, Lord of Lords, *Alpha* and *Omega*, the Beginning and End, the First and Last ; † which is a shining Proof that he is in a proper Sense *God* : A Term that carries with it the grand and august Idea of an invisible, immaterial Being, of infinite and eternal Perfection, necessarily existing ;

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supreme

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† See Dr. *Waterland's* Sermons, pag. 197, &c. where all these glorious Titles are clearly proved to belong to Christ the great Redeemer of the World.

supreme over all Creatures, depending on none, before all, above all, and from whom all things come, *Ens optimum maximum*, as some of the Heathens themselves have styl'd him. And 'tis remarkable, that the Scriptures never call any *one* absolutely definitively God, but him who is so by Nature; and therefore the Apostle calls the *Worship* of the Heathen Deities, a *doing Service to them which are not by Nature Gods*. \* There is then a God by Nature, and others which are denominated Gods, but really are not so, only in the false Opinions of their *deluded* Adorers. And tho' Kings and Magistrates are call'd Gods, because they faintly resemble the *true* and only God in their borrowed Authority and Power, yet the Term *God* can't signify one having *barely* Dominion, because the Perfections of the divine Nature are the *Foundation* of all Dominion; abstract these, and the very Notion of God's being *Creator and Governor* must cease. Or, if you suppose it necessary to the very Idea of God, that *Dominion* is included in it, then it will follow, that there was a *Space* when God was not; for if the Term *God* be a meer relative Word, expressing the Character of one that has Dominion, and nothing else, there could be *no God* when there was *no Creature* to govern; and consequently the Supreme Being is not without a Beginning, nor necessarily existent. Upon the whole, Dominion is not included in the *primary* Notion of one that is really God, but only the Consequence of it. And, as Dr. *Waterland* very justly and accurately observes, " it must  
 " be Dominion supreme, and none else, which will suit  
 " with the Scripture Notion of God; it is not that of a  
 " Governor, a Ruler, a Protector, a Lord, or the like,  
 " but a *Sovereign* Ruler, an *Almighty* Protector, an om-  
 " niscient omnipresent Governor, an eternal, immutable,  
 all-

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\* Gal. iv. 3.



“ all-sufficient Creator, Preserver, and Protector ; what-  
 “ ever falls short of this is not properly in the Scripture  
 “ Notion of God, but is only called so by way of Fi-  
 “ gure.”\* This I shall endeavour to illustrate by the  
 following Arguments.

*First*, Wherever we have a Description of God in the Scriptures, there is generally mention made of some of those Perfections *which are proper to the supreme Being alone* ; and consequently the Word God is not a relative Term, denoting a Person having Dominion : Thus to mention no more, in *Exod. iii. 14. God said unto Moses, I am that I am* ; *which is a Description of God by his infinite and unchangeable Nature* ; so that the Name *God* is proper only to the supreme Being, to one possess'd of all Perfections.

*Secondly*, As the Word *Man* denotes the Nature of Man, and *distinguishes* him from all other Creatures ; so the Word *God* signifies the Nature and Essence of God, and *distinguishes* him from all other Beings whatever : And thus he speaks of himself, *for I am God and not Man*, † *i. e.* a Being of a boundless compassionate Nature, that change not, and not a frail, peevish, mutable Man. This declares the *intrinsic Excellency* of the divine Nature, and at the same time shews the *genuine Use* of the Word *God*. But according to our Author, the Sense of this Place must have been, *I am a Ruler, a Lord, a Governor, and not a Man* ; and so the beautiful Antithesis, design'd by the Prophet to represent the compassionate Nature of God, would have been lost : But what Reason can be assign'd why the Word *God* should be thought a Term of *Office*, more than the Word *Man*, to which it was oppos'd, I believe none can well guess.

*Thirdly*, If the Term *God* was only a Name of Power and Dominion, then they who attributed to *any Being* such

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\* Defence, p. 62.

† Hof. xi. 9.

such Dominion and Power, &c. as he was invested with, and honour'd him accordingly, would acknowledge and worship the *true* God, tho' they thought him a *corporeal* or *material* God, or whatever other strange and odd Conceptions they might form of him; which is ridiculous to imagine, seeing *he that cometh unto God, must believe that he is* a Being of infinite Perfection and Goodness, and *the Rewarder of them that diligently seek him*; they must also believe him to be a perfect Spirit, and *worship him in Spirit and Truth*; for the superlative Excellency of any Being, and not his Power, is the proper Foundation of all that Worship that is due unto him.

Fourthly, If the Term *God*, in its proper genuine Meaning, denotes one having Dominion, &c. then the Word *God*, in all respects, will be exactly of the *same Import* as the Word *Lord*, which by the Confession of all implies Dominion and Power; and consequently that famous Text, produc'd so often to no purpose, in favour of the *Arians*, *To us there is but one God the Father, and one Lord Jesus Christ*, in their own *Way* of Reasoning, will lose all its Force; for one God and one Lord being equivalent Terms, it must follow either that God the Father, and the one Lord Jesus Christ, are the one supreme God, or else that they are two *distinct, separate, co-ordinate* Gods; for the Term *one God*, and the Term *one Lord*, being of the same Signification, 'tis plain that one God and one Lord, supposing the Text to speak of two, are two Gods, *i. e.* two Beings having *equal* Dominion, seeing our Lord is styl'd emphatically the *one Lord*; and in another Place, the *King of Kings and Lord of Lords*; and how harsh this must sound in the Ears of those that were always taught by the Dictates of Reason, as corrected and improv'd by the superior Light of Revelation, to acknowledge and worship but *one* that is properly absolutely God, I leave the sober Reader to judge. The Author, indeed, fancies he has hit upon a Crevice thro' which he may *creep* out of every such Difficulty.

ficulty. In the Sense in which he is styl'd one Lord and one Saviour, he is the supreme Lord and Saviour ; that is to say, he is the highest of all constituted Lords, there being no Lord in this Sense (tho' there is a God) above him.\* But who does not see this to be a meer Quibble and Evasion? for he that is a *constituted* Lord only, nothing can be more obvious than that he is not the *supreme* Lord, but a delegated, commission'd, *inferior* Lord ; and can such an inferior Being, with any Propriety, be styl'd the King of Kings and Lord of Lords, which is the distinguishing Character of the great Jehovah? how easily, at this rate, may the Scriptures be moulded into any Form that best pleases? So that it still remains as an impregnable Argument what Dr. Waterland had offer'd against the Distinction of a supreme and subordinate God (which the Author here endeavours to refute) “ That if God signifies *one supreme* “ God, then since all but the supreme God are excluded “ from being Gods in any religious Sense, the Consequence is, that an inferior God is no God.” To extricate himself from this Dilemma, he refers to *Unity*, p. 42, where he tells us: *I am sure we do not assert two Gods (since two Gods and two supreme Gods are all one) yea on the contrary we most earnestly contend that there is but one supreme God.* But by the Author's Leave, if two Gods and two supreme Gods are all one, it must necessarily follow that an *inferior* God is no God ; for two Gods, according to his own Notion, necessarily signifies two supreme Gods ; *Supremacy* is imply'd in his very *Description* of God, which excludes an inferior God from being God at all, viz. *because he is not supreme* ; and if so, the Reader, with half a Glance of his Eye, must see the Justness and Strength of the Doctor's Inference ; but the Author adds a very fine and easy

easy Solution; If we apply (says he) this kind of Talk to a parallel Case, the Doctor himself, I should hope, would have Honesty enough to give it up as vain; God says, Isa. xliii. 11. Besides me there is no Saviour, yet the Man Christ Jesus is called a Saviour.\* In this Case the Doctor's Sentence must run thus: Since all but the supreme Saviour are excluded from being Saviours in any religious Sense, the Consequence is, that an inferior Saviour is no Saviour. Very true, and what then? Then, says he, the Doctor must allow that the Man Christ Jesus is a Saviour in a religious Sense, and yet that he is not the supreme Saviour, but a Saviour under God. But if the Doctor should not allow this, nor the Scripture vouch for it, what will be the next Shift? When 'tis said, Acts v. 31. Him hath God exalted with his right Hand (to be) a Prince and a Saviour, for to give Repentance and Remission of Sins: Tho' these Words partly refer to the Exaltation of the Man Christ Jesus who was crucify'd, yet they do not imply that he was in that Character alone a Saviour under God; but the Person who was exalted, being both God and Man, is one supreme Saviour with the Father, as he is one in Essence with him, as to his Godhead; (his humane Nature only affording the Sacrifice of Expiation which the Son of God made for us) he has Power, who is God as well as Man, to give Repentance and Remission of Sins, which is the Prerogative of the supreme God alone; for who can forgive Sins but God? Now unless the blessed Saviour be consider'd here as a mere Man, it can't answer the Author's Purpose; and I believe he himself, upon a second Thought, must grant that our Lord is more than a mere Man; if not, let him be so honest as to speak out; and if Christ is God as well as Man, it remains, for all that he has offer'd, an *unshaken* Demonstration, that since two Gods,  
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and two supreme Gods are all one, an inferior God is no God. But to return from this Digression to the Consideration of the Meaning of the Term *God*; this I have shewn does always in Scripture, *when taken properly*, denote the supreme Being; for he that exercises supreme Dominion must be *previously* suppos'd to have an infinite, supreme, and perfect Nature to capacitate him for it (as the Author himself can't deny) and he that has this divine infinite Nature, and supereminent Perfections, *is God*, whether he had *exercis'd* any Dominion or no; so that the Word *God* is expressive of this Nature. To which I add, can we reasonably imagine the Scriptures would describe God by his having Power only, and his bare Relation to his Creatures as a Governor, &c. when there are Attributes and Perfections in God, such as infinite Wisdom, Goodness, Love, Eternity, &c. all which conspire to make up the *Notion* of the true God, and can't be abstracted from him without a *manifest* Injury to the Honour of his Majesty?

But it must next be seen,

*Thirdly*, What may be offer'd to obviate the Author's Plea from the relative Terms *my, thy, ours, his, &c.*

He asserts, without any presumptive Proof: *That the Word God, when applied to the Father, signifies some Relation which Jehovah bears to the Creatures; that he who is related to us must be suppos'd to have absolute Perfections; that Christ, the express Image of God, stands in the same Relation to us; that he resembles his Father, or is the express Image of the invisible God in every Perfection that the Father possesses.\** Thus far consistent enough with himself, and the Varnish neat; but he adds: *That there is still this Difference, that God the Father has his Being and Perfections*

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\* Unity, p. 11, 12. compar'd with Page 2 of his Reply.

*Perfections from none, i. e.* that he is a necessarily existent Being, independent and self-sufficient. But are not these absolute Perfections of the Deity? and if the Son resembles the Father in *every Perfection* he possesses, is he not *necessarily* existent and independent? and if he has the *same* Perfections as the Father, and *every* Perfection, he must be so; unless they are the *same* and *not the same, every* Perfection and *not all*: If the Son then is in the same proper Sense God as the Father, by the Author's own Confession, as he possesses every Perfection, there can be no room for his *Distinction* of a supreme and subordinate God; which being founded entirely upon his Notion of the Term *God*, as implying Dominion, &c. which I have shewn is foreign and absurd, it can do him or his Cause no Service. As to the relative Terms, my, thy, yours, ours, &c. which he urges to back his Pretensions, I am now to consider them, and he tells us they are us'd in two Cases.

First, *When the Words to which they are joyn'd signify a Possession, &c. in this Case* (says he) *the Name of a thing needs not be a relative Word.* Very well.

Now 'tis obvious to all, that the Word *God* carries this Idea with it, as is evident from *Psal. lxxiii. 26. My Strength and my Heart faileth; but God is the Strength of my Heart, and my Portion for ever.* וחלקי אלהים לעולם, *i. e.* and *God is my Possession for ever.* So *Psal. xlviii. 14, this God is our God for ever and ever*; the Saints have *God for their God, their Portion, their Inheritance, their Possession* (a far more durable and certain Possession than the fleeting Enjoyments of Time, and infinitely more worthy of the Name, as the Scriptures fully declare) they always can claim him as their own Property. Thus believing *Thomas* appropriates the Saviour to himself, in the warmest Language of Faith and Prayer, *my Lord and my God*: So that there is no occasion, by the Author's own Concession, that the Term *God*, when it signifies

nifies the Name of any Thing (or Being) we *possess*, should be a relative ; and if he can *in Faith* call God *his* God, I doubt not but he will heartily subscribe to this, that God is the *Portion* of his People ; and consequently, that the Term *God* need not be a bare *relative* Term, himself being Judge.

Secondly, *The other Case, wherein we use the Words my, thy, his, &c. is when they are joyn'd to a Word that signifies a Superior, as my King, &c.*

In Answer to this,

'Tis only to suppose the Word *God* to *include* in it the Idea of an infinite, eternal, uncreated Being, who was pleas'd to become our King and Governor ; and then when we say *our God*, or *your God*, " it does not barely " mean one who has Dominion over us, but one whose " Nature and Perfections are the *Ground* of his Domi- " nion, whose Substance or Essence is as truly divine " and supreme as his Dominion."\* And thus it is express'd, *Zech. xiv. 9. And the Lord Jehovah shall be King over all the Earth, in that Day there shall be one Lord and his Name one. So Isa. xxxiii. 22. The Lord is our Judge, the Lord is our Lawgiver.* The Word *Jehovah* is of an *absolute* Signification, denoting the divine Nature, and yet you see *Jehovah* is consider'd in the *Relation* of a King, Judge, and Lawgiver. Thus the great Redeemer, who with the Father and Holy Ghost is *supreme* God, is *Jehovah*, and has with the Father supreme Dominion, and therefore may be styl'd *one Lord* in the *highest* Sense, even *Lord of Lords and King of Kings.*† So that the Term *God* is properly expressive *only* of the divine Nature, notwithstanding he that is the true God, the supreme Being, may stand in some relation to his Creatures.

The next thing the Author descants upon is the Doctor's Distinction of the Term *God*, taken sometimes

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\* See *Fiddes*, Vol. I. p. 387.

† *Rev. xvii. 14.*

*essentially*, and sometimes *personally*, which, he observes, is *cunningly devis'd*, *not reveal'd*, and will answer no End : And therefore to represent the Fallacy of this Distinction, the Author aims very awkwardly to hook in *Joh. i. 1.* where the Term *God* is only taken *personally* to imply both Senses of the Word ; and thus runs his Comment. *The Word was with a Person having the divine Nature, and the Word was a Person having the divine Nature.* What is the Author's Inference ? *God is three Persons, that is, the divine Essence is three Persons ;* whereas it shou'd have been, the Word was a Person having the divine Nature, which is the obvious Conclusion from the Premises ; for 'tis an invariable Principle in Logick, that the Premises ought to contain the Conclusion ; and thus the Doctor, very consistent with this Sense of the Term *God*, paraphrases the Text. " In the Beginning, before there was  
 " any Creature, and consequently from all Eternity,  
 " the Word existed, and the Word was no distant separate Power estrang'd from God, or unacquainted with  
 " him, but he was with God, and himself also very  
 " God, not another God, but another Person only of  
 " the same Nature, Substance and Godhead,\* &c.

This is a fair and genuine Interpretation of the Text, wherein the Term *God* is taken *personally* for one possessed of Deity : But seeing the Author is for fastening an Absurdity where there is no Appearance of one, let us see how the Text † would run according to his Sense of the Word *God*.

" In the Beginning, before the World had a Being,  
 " was the Word, and the Word was a Person having  
 " Dominion, and the Word was with a Person having  
 " Dominion, and the Word was a Person having Dominion, &c.

Our Adversaries themselves acknowledge, that he existed *before all Worlds* (and by the way, whether a Duration

\* *Waterl. Sermon.* p. 17.

† *Joh. i. 1.*



ration before Time is not Eternal, they had best think, or assign any possible *Medium* between Time and Eternity. ) Now if our Blessed Lord had an Existence before the Creation of the World, as is very evident from his *Creating all things*, unless the Cause be after the Effect, he could not be God according to their Sense of the Term, *i. e.* a Person having Dominion or Office ; for he could have no *Relation* to the Creatures *before* they were made, nor *Dominion* over them when they were not ; so that the Term *God*, when apply'd to our Saviour, must be proper and strict to denote his infinite Divine Nature, his Co-eternity, and Co-equality to the Father, and his *Supremacy* over all. This Text then will not serve his purpose. The next he cites is, *To us there is but one God the Father,--which according to the Doctor (he says) will run thus ; To us there is but one Divine Essence, the Father, which I suppose no orthodox Man will assert.*

To rescue this Place from the Author's Note, and set it in a true Light, 'twill be proper here to consider the Design of it ; what Turn is generally given by Expositors to it, and what other Meaning may be truly fix'd on the Words consistent with it.

*1st*, 'Tis obvious that the Intent of the Apostle was to shew that to us Christians there is but *one God*, contrary to the Polytheism of the Pagans, *who had Gods many and Lords many.\** Shou'd we therefore suppose the Father a *Supreme God*, and the Lord Jesus a *subordinate God*, separate from the one supreme God, how weak and invalid would the Apostle's Reasoning have been ; nay, contradictory and *repugnant* to the very Design of it ? for this had been proving there is but *one God*, because there are *two*, one *uncreated God*, and another *made God*, one a God by *Nature*, and another by *Office*. Or if we shou'd take the Term *God* to signify, only, one having Dominion, this Argument to prove one God would have been equal-

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\* Verse 5.

ly foreign and impertinent, as has been already prov'd. Therefore

2dly, The Design of the inspir'd Writer being to establish the Belief and Worship of one God, let us see what Construction is generally put by the Trinitarians reconcileable to their Faith of *three Persons in one Godhead*, and thus the Words may be paraphras'd : " To us there is but one supreme Being, whom we own and worship, which subsists in three Persons, but is primarily to be consider'd in the Person of the Father, as the Root and Fountain of the Deity, not excluding whatever essentially and inseparably belongs to it, &c." So Dr. *Waterland* observes upon the Place ; \* " All that can be reasonably gather'd from it is, that the Father is there emphatically stil'd one God, but without Design to exclude the Son from being God also, as the Son is emphatically stil'd one Lord, but without Design to exclude the Father from being Lord also." This is very justly retorted, and with the utmost Force of Reason urg'd ; for if the Words, *to us there is but one God the Father*, exclude the Son from being God, by the very same way of reasoning, *to us there is but one Lord*, would exclude the Father from being Lord ; whereas if the Father and Son be consider'd as one God in Essence, the Difficulty on each Side will be fairly adjusted ; for according to this 'tis suppos'd that when the Father is called the one God, and there is no Mention made of the other two Persons, they are sufficiently intimated, and virtually and implicitly understood, in the Word Father, which necessarily implies that he has a Son of the same Nature and Perfections ; and when the Son is here call'd one Lord, 'tis not in Opposition to the supreme Dominion of the Father, any more than the Father's being styl'd one God excludes the Divinity of the Son ; but they are so differently styl'd on account of their *personal* and more peculiar

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\* *Defence*, p. 2.

peculiar Characters, in Opposition to Gods many and Lords many. This is the usual Turn given to the Words, and sufficient to silence all Objections; particularly to obviate the Author's, the Word Father being taken personally. But I shall offer another Explication, which perhaps may be less liable to Exception.

3dly, That the Term *Father* in this Text is not taken for the first Person of the Trinity, but *essentially* inclusive of all three Persons as the one God, Author of all things, and *Father* of all Men. And then the Words may run thus:

To us there is but one living and true God, the Creator and Father of all, of whom are all things created out of nothing, and in *him* we live, move and breath, and all things subsist, and one Mediator the Lord Jesus Christ, &c.

To confirm this Interpretation, let it be observ'd that the Text says barely the Father, and not the Father of our Lord Jesus Christ, or any other Phrase or Word in the Text or Context, to *limit* it to that Sense, as in other Places of Scripture, as may be seen in the Margin.\* And further let it be taken notice, that the Word *Father* signifies the *Creator of all things*, as is evident from *Mal. ii. v. 10. Have we not all one Father, and did not one God create us?* Now nothing is more obvious than that the Son of God was our Creator, *who made all things, and by whom all things consist*. So also was the Spirit, and consequently Father, Son, and Holy Ghost, as the one Creator is the *one God and Father, of whom are all things*; and this is plain from *Eph. iv. v. 6. One God and Father of all (i. e. Creator of all) who is above all, and thro' all, and in you all*, which the Ancients generally understood of the whole Trinity; and 'tis certain the Jews had a Notion prevailing among them in our Saviour's Time that God was their Father. So that the God of the Jews, who is also the God of the

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Gentiles,

Gentiles, may be justly styl'd God the Father; *We have one Father, even God*; \* and even the Heathens could say, *We are his Off-spring*: † So that the Term *God*, when join'd with the Word *Father*, does not *always* denote the first Person of the Trinity, but is taken essentially; whence 'tis possible that *an Orthodox Man*, as the Author is pleas'd to term it, may say, without any Absurdity, to us there is but one Essence, the Father, the Term *Father* not signifying the Father of our Lord Jesus in a *peculiar Sense*, but the Creator and Father of all, as will be shewn more distinctly.

(2dly.) That the latter part of the Text is to be interpreted of the Mediator, is not to be doubted.

This will appear if we consult only the fifth Verse, where 'tis said, that the Heathens had *Lords many*, i. e. Dæmons, who they thought presid'd over humane Affairs, and were Mediators between the Gods and Men. Thus the Author in his *Reply* ‡ explains it himself, *and Lords Mediators many*. Contrary to this, as we Christians worship but one God, so we have but one Mediator; *for there is one God, and one Mediator between God and Man, the Man Christ Jesus*; § who we are told *is made Lord*, \*\* who must be therefore God as well as Man, or else could not be imagined *capable* of sustaining so high, grand and peculiar a Character, as the one sovereign and only Lord; *for who is God save the Lord?* †† Since then there is no God but the Lord, and our Saviour is emphatically styl'd the *one Lord*, and the *Lord of Lords*, he must, as to his highest Capacity, be in Essence and Power *equal* to the Father, and so has a *natural Right* of Government, as God, *by whom all things consist*, as well as a *dispensatory Power*, in the Character of Mediator and God-Man united; and if we consider our dear Lord under this complex Character as reveal'd,

viz.

\* Joh. viii. 41.

† Acts xvii. 28.

‡ Page 23.

§ 1 Tim. ii. 5.

\*\* Acts ii. 36.

†† 2 Sam. xxii. 32.

*viz.* God manifest in the *Flesh*, 'twill answer all the Difficulties which the Author of *Unity* pretends to start; and will equally serve what he produces the Distinction of a *supreme and subordinate God* for, far more agreeable to the *Tenor* of Scripture, the *Nature and Reason* of things, and the *Honour* of our blessed Redeemer.

As to what he adds, *That the Word God is never to be taken otherwise than personally* — from the use of the Pronouns, *I, me, thou, thee, him, his, &c.* it can be of no force at all; for when the Scripture speaks of God, without any particular respect to the Distinction of Persons, it must speak but of one in the singular Number, because God is, and cannot but be, one. Agreeable to this God says, *Thou shalt have no other Gods before me*, which being spoken of the one God, inclusive of Father, Son, and Holy Ghost, and only *exclusive* of all the Gods of the Heathens; and as the Scripture represents these three as the one God, equal in Dignity, Power, &c. the divine Essence being but one, the supreme Being may be certainly, and with the utmost Propriety, app'y'd to by his Creatures in all the Acts of their Worship and Adoration, as the one living and true God, by the *singular Pronouns, thou, thee, &c.* Hence, entirely consonant to the Language of the sacred Oracles, when we pray unto God, or praise him for his abundant Mercies, (as the Object of religious Worship is but one) we generally address the supreme Being with, *O thou most High, we beseech thee, &c.* What seems to lead the Author into this Mistake is, he preposterously borrows his Idea of the one God, not from *plain* Scripture, but from his *own Conceptions* of a humane Person; and because the Terms *I, me, thou, he, &c.* are, according to the ordinary, though not *constant Custom* of Language, applicable to one Person, he imagines when they are spoken of God, it implies that he is one Person: But as there is no Example in Nature of three Persons who are essentially and undividedly one, tho' this manner of speaking concerning God may not

in every respect be conformable to the Modes of speaking among Men, because they have no Example of such a Unity, upon which account alone (tho' the three Persons, when spoken of as such, require the plural Number) yet consider'd as inseparably join'd in the divine Nature, they are one God; and we may apply singular Pronouns to the one God, without any Breach of Grammar, or the common Forms of Speech; it being proper to our Language, as well as others, to speak of *one* in the singular Number. And consequently, the Author's Inference from the *personal Characters*, *I, thou, &c.* which are applied to God, can be nothing like an Argument against a *Plurality of Persons* in the one Godhead. For, as one well observes, "since plain Reasons may be  
 " given, why God is more Persons than one, and no  
 " plain Reasons can be given, why any one of the Tri-  
 " nity is more Persons than one; therefore it is, that  
 " the Scripture-Arguments, to prove any one of the  
 " Trinity to be one Person, does not equally prove that  
 " God is one Person." \*

I should now examine the Method which the Author takes to reconcile the Unity of God with the Divinity of Christ; but I must leave him at present, and return to the Appendix.

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\* Answer to some Queries printed at Exon, pag. 7.

## C H A P. IV.

*The second Objection of the Appendix against that Argument for the Divinity of Christ, deduced from his being styl'd the Son of God, and upon that Account thought equal to God by the Jews, considered ; and John v. 18. plac'd in such a Light, as is agreeable to the Character of the blessed Jesus, and the Tenor of the sacred Writings.*

**H**AVING canvass'd this Author's first Objection, and shewn his Reasonings to be inconclusive, I think it time to pursue him to his other Refuges. And the next Step he takes is to weaken the Strength of that Text in *John v. 18.* † which is frequently, and not *unjustly* alledg'd to prove, that in Christ's being *the Son of God*, is implied his being of the *same Nature or Essence with God* ; as the *Jews* really thought he *made himself equal to God, because he said that God was his Father.* In order then to rescue this Text from the very forc'd Turn the Author gives it, I shall represent fairly the Consequence of his Explication, which, if we suppose *just*, must appear to every *unbias'd Enquirer*, to be inconsistent with the Character of our Lord ; and next of all shall endeavour to put it in such a View, as is agreeable to his Character, and his reasoning with the *Jews* in this and other Places.

*1st.* I shall fairly represent the Consequence of his Explication, which, if we suppose *just*, must appear to be *inconsistent* with the Character of our blessed Lord.

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Now nothing can be more open and obvious, than that our Saviour is describ'd in the inspired Writings to be *meek and lowly*, a Person of the utmost Humility and Condescension ; one that was not of a vain, aspiring Temper ; that never boasted of himself, or thirsted after Grandeur ; but though *in the Form of God, and the Brightness of his Glory, made himself of no Reputation, and took upon him the Form of a Servant, &c.* This being undeniably his Character, either upon some Occasions he asserted of himself things that must savour of the utmost Vain-glory and Ambition, or else things that must necessarily imply that he was the eternal Son of God, and equal to the Father. Now every one in his Wits must be forced to acknowledge, that the *highest Degree* of Ostentation lies in *asserting* divine Honours, or for a meer Creature to be thought a God. How rigorously and severely did God punish *Herod*, for being only pleas'd with the People's stupid Folly in crying out, the *Voice of God, and not of Man* ? \* And could our Lord, ever consistent with the Character of Innocency, Meekness, and Humility itself, presume to say, that God was his Father, *Πατήρ Ἰσίου*, his proper Father, and so make himself equal with God, or what is equivalent, *I and my Father are one* ; † which the Jews understood in such a Sense, that immediately they took up Stones to have stoned him for a Blasphemer ? § What possibly could be the Meaning of so much Zeal, of so much Indignation ? Not surely for saying he had *Unity of Consent* with his Father (as our Adversaries gloss the Words) Thus much might have been said of a Prophet, or any other good and holy Man. The Jews, 'tis plain, understood it of a higher Union, even *Identity of Power and Nature*, and Equality with God ; and being jealous of every thing that savour'd of Idolatry, or a Plurality of Gods, and believing he was not the *Messiah*, were the more

\* Acts xii. 22.

† Joh. x. 30.

§ Ver. 31.



more alarm'd at this Saying of our Lord. But, says the Author very warily, *Supposing that the Jews thought this their Charge just, and that his calling God his Father, did imply in it a making himself equal with him, was there a necessary and inseparable Connection between their Judgment and the real Truth of things?* Well, let it be suppos'd that the Jews misunderstood the Drift of his Argument, and too hastily concluded him equal to the Father, can it be ever thought that the meek Saviour would not have immediately *explain'd* himself, to prevent so dangerous and *fatal* a Misconstruction? Could an *Ambassador*, in Justice to his Master, ever mislead a foreign Court, to whom he was sent, into a Belief that he was of *equal Dignity* and Dominion as his Master, and be clear'd of Arrogance and Presumption, if he did not, upon the first Notice of the Mistake, *rectify* their wrong Apprehensions? And can we think the lowly and lovely Jesus would have left any in such a pernicious Error? Did he then *attempt* undeceiving them? No, instead of this he confirms them in their Sentiments, as being God's Envoy and Ambassador to the Children of Men; not barely representing his adorable Majesty, Dignity and Dominion, but *possessing* it originally, indivisibly, and inseparably, with him; and therefore he readily asks them, *what it was they were about to stone him for?* the Jews answer directly and plainly, *for Blasphemy, because that thou being a Man makest thy self God,* ver. 33. This was home to the purpose. And here our Lord might have fairly nick'd an Opportunity to have denied it, had it not been so; (especially seeing this Discourse was entred upon at the Request of the *Jews*) who came round about him, and desired him not to hold them in *Suspence* any longer, *but to tell them plainly whether he was the Christ, or no,* ver. 24. But does he deny, or wave the Charge? Does he say 'twould be Blasphemy in him to assume an Equality with God? Nothing less; he defends himself, and proves it to be no Blasphemy for him to say he was  
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the Son of God equal to his Father ; *Jesus answered them, is it not written in your Law, I said, ye are Gods? if ye call'd them Gods, unto whom the Word of God came, and the Scriptures cannot be broken, say ye of him, whom the Father hath sanctified and sent into the World, Thou blasphemest, because I said I am the Son of God?*\* This Argument is grounded upon the infinite Distance and Imparity between the Office of a *Mediator*, and the Office of a *Magistrate*, between the only begotten Son of God, who is one with his Father, and the Sons of Men, who are but his inferior Deputies : And 'tis as if he had said, if Kings and Magistrates are *figuratively* called Gods, only because they have some *faint and remote* Resemblance of the divine Majesty, in respect of their Office, how much more may I be properly called God, who am the *substantial and eternal* Son of God ? And so have a proper Right to the Name, having been one with my Father from all Eternity, sanctify'd, and now sent into the World, and say ye of him, who hath such a strict and *indisputable Claim* to the Title of God, *Thou blasphemest* ? If you won't believe *my Words*, yet the regard due to those *mighty Works*, which you see wrought by me, which are a convincing Evidence that the Father *acts in me, and I in him*, and that there is the same divine Nature, and *Principle of Operation*, in us both, may satisfy you of the Truth of what I say. † This the *Jews* understood of his defending his former Assertion, that he and his Father were one in the high Sense they took the Word in, and therefore *they sought again to take him* §, *because he made himself equal to God* ; as will more fully appear under the next Particular. In the mean while I must trace the Author. Nor can it be proved, says he, that by *equal with God* they meant having the same individual, numerical Nature with God, i. e. that they charg'd him with ma-  
king

\* Ver. 34, 35, 36.

† Ver. 37, 38.

§ Ver. 39.

king himself the self same Being, whom they charged him of arrogating an Equality with ; in other Words, with making himself the same Being with the one supreme Being, and yet another and distinct Being from him.

Here the Author would gradually and softly steal upon us a Contradiction in Terms, and then gravely asks whether it can be prov'd : To which Insinuation I answer, none ever pretended to prove, that Christ is the *same Being* with the *one supreme God*, and yet another *distinct Being* from him ; and if the *Jews* had thought he intended this, they would rather have left him, as one of no great Brains, than levell'd a *Charge of Blasphemy* against him. This can be only owing to the Author's own false, and yet riveted Notion, that the Son cannot be the supreme God in opposition to all Idols, and so of the same Nature with the Father, unless he be the *very Person* of the Father : 'Twas never asserted by those of *more Zeal than Judgment*, nor ever entered into their Hearts, that the Son was the *same Being* with the Father, and *another distinct Being* from him ; for tho' we contend that he hath the same undivided Nature with God the Father, he can't, in the reason of things, be a separate distinct Being from him, but only a *Person distinctly subsisting in, and not abstracted from* the same Godhead, and consequently equal in all *essential Perfections* ; and therefore when we say that the Son is equal to the Father in Power, Goodness, Wisdom, or any other Perfection, this is only to note the *Distinction of the Persons*, and not the *Distinction of the Power, Goodness and Wisdom*, as 'tis inherent in *different Subjects* ; or else 'tis to shew that one Person doth not exceed another in *degrees* of Power, Goodness, and Wisdom, and all other essential Attributes ; for as we believe all three have the same *infinite Essence*, we safely conclude there are no Degrees in that which is *strictly infinite* ; and therefore when we consider *any of these Attributes referring* to the divine Essence, which is *common* to all three Persons, we usually say it is the *same* Power,

Power, Goodness, and Wisdom, &c. that is in Father, Son, and Holy Ghost : But when we consider these Attributes, as they are *prædicated of the Persons* who subsist in this Essence, we say this Person is *equal* to that in Power, &c. because all these essential Perfections equally belong to Father, Son, and Holy Ghost. So that the Author here very widely misses the Mark ; and if previously sensible of it, he acted a little disingenuously, to fasten a Meaning on the Argument of his Brethren, who utterly deny the thing, disown the Consequence with both Hands, and which never, by all the Art of Men, can be made good against them. However, having thus darken'd the Argument, by jumbling distinct Being and Person together, one an *absolute*, the other a *relative* Term, which is really enough to *nonplus* the plain Christian, who can't distinguish between Sophistry and good Reasoning, he proceeds to discover a Secret, which he opens by a solemn Question.

*But why must the Jews be thought good Interpreters of our Lord's Words, who were confessedly his inveterate Enemies, and constant Perverters of them to an ill Sense, whenever they had the least Colour for it ; and who sought continually to betray him in his Speech, that they might find some Matter of plausible Accusation against him ?*

I answer,

Granting this a Design to ensnare him, and the whole Charge the effect of Spight, and whatever else may be added, and what will be the Consequence ? plainly this, that our blessed Lord tamely and quietly submitted to the Charge ; and by not disowning it, if he was not truly so, to the great Dishonour of the supreme Being, implicitly persisted in *assuming* Godhead to himself. But can it ever enter into our Thoughts, that a meer Creature, *knowing* his Original, should arrogate this to himself ; and yet *God bear Witness to him*, not only by Miracles, and Wonders, and Signs, but by a direct Voice from Heaven, saying, *This is my beloved Son,*

*Son, in whom I am well pleased, hear him?* Matth. iii. 17. Now if Christ was not the eternal Son of God, equal to the Father, as the *Jews* thought by this Phrase he made himself, and which he aims to confirm them in the Belief of, by the following Words; one would think all his Designs must have been blasted, the Religion he was going to settle in the World come to nothing, his Disciples be all scattered, filled with Shame and the utmost Confusion. But the glorious Design flourish'd, the Religion of a crucify'd God, without *any Artifice or Force*, spread from Sea to Sea, from Shore to Shore, even to the *utmost Bounds* of the habitable World; his Disciples strenuously propagated the Cause, even *in the Face* of Jealousy, Anger, and Rage itself, with *astonishing* Success; they faithfully bore witness to his Divinity, with a steady, manly, and undaunted Spirit; and, in short, in all their Writings, made use of such sublime and lofty Expressions concerning Christ as God, and that by such a *continued Strain* of Words and Phrases, as seem like a Torrent to over-bear us; Expressions so strong and nervous, as hardly to be soften'd by the Skill of Criticks: I say, if we impartially consider this, and more that might be urg'd of the like Nature, we must be forc'd to bewail it, that our blessed Lord, which is a startling Thought! acted the Part of the vilest Impostor imaginable; and that his Apostles, instead of being plain, sincere, honest, inspired Men, were no better than common Cheats, and a *Cabal* of Knaves that actually *imposed* upon a credulous World; which is enough to vacate all their Writings, and tempt any Man of Reason to turn Apostate from the Christian Institutes, as a meer Heap of Forgeries; for when those, who deny the Godhead of Christ, perceive what *high Titles* of Sovereignty and Divinity the Scriptures every where give him, they are naturally led to think the *sacred Writings* to be *contradictory and spurious*, as affirming him to be lowly and meek, and yet assuming divine Characters, and divine Honours,

Honours, which, if not truly due unto him, as they believe they are not, they may, without *any Pause*, drop into Deism, and be ever lost in that thick Cloud of Error.

These are the horrid Consequences of the Author's *Explication*, which therefore can't well be thought genuine ; but such is the Magick of Prepossession, that he is led to offer the most slender Proof in Vindication of this strain'd and uneasy Turn which he gives the Words ; an Argument, that instead of making for him, if duly weigh'd, must overthrow his whole Plea. His Words are : *Indeed, as it happens, the Answer which our Saviour gave to this Charge, plainly shews it to have been a Calumny ; and that in these Words, My Father worketh hitherto, and I work, which were the Foundation of it, he design'd nothing less than to assume to himself an Equality with the Father.*

'Tis plain, our Lord intended by these Words only to excuse himself as innocent of any such *Breach* of the Sabbath, as the Jews charged him with, for *healing the impotent Man* ; and he offers, in Vindication of his Conduct on this Occasion, this Argument, *My Father worketh hitherto, and I work*, q. d. God, my Father, from whose resting on the seventh Day you derive, by his Command, your Celebration of the Sabbath, who can interpret his own Laws, does not stop the *Operations* of his Providence on that Day, but *hitherto* continues to preserve and govern all things, and *exercise* Works of Mercy on that Day as well as others, without any *Violation* of the Sabbath ; and I, who am the Son of God, also work by the *same Energy*, upholding all things by the Word of my Power ;\* and surely my miraculous Works of Goodness on the Sabbath Day can't be chargeable with any Breach of it, any more than the Works of Providence, which go on every Day without Intermision ; *my Father worketh hitherto, and I work.* It ought to be observed, that  
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our Lord does not say, I may work Miracles of Mercy on *Sabbath* Days as well as other Days, because the Precept for observing it does not *forbid* Works of Necessity and Charity, as he had alledg'd in answer to the like Charge in other Places; but the Father worketh hitherto, *ἔως ἄρτι*, even from the Beginning to this time, καὶ γὰρ ἐργάζομαι, and I work hitherto; which shews, that as Christ created all things with his Father, so he supports and governs all with him; he works *undividedly* with him, having eternally one and the same Virtue, Majesty, Substance, Will, and Operation. Supposing then these Words the Foundation of the Charge, as the Author says it is, the *Jews* Inferences, that our Lord intended an Equality with God, had not been strain'd. But I conceive 'twas meerly his calling God his Father, that drew upon him this Charge of Blasphemy, which they took in such a high Sense, as to imply that God was *his own proper* Father, and which really our Lord intended they should, as will appear,

2dly, By placing the Text in such a Light as is consistent with our Lord's Character, and his reasoning with the *Jews* in this and other Places of Scripture.

When our Lord called God his Father, the *Jews* immediately receiv'd it in such a peculiar Sense, *that he was the proper Son of God*;\* and therefore charged him with making himself equal to God, meerly upon this account, as is as plain as Words can make it; *Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.*† This shews that a double Charge was commenc'd against him, one for his breaking the Sabbath, and another for saying God was his own Father; both which our Lord vindicates himself from, not by *denying* it flatly, but shewing the things, whereof he

he was accus'd, to be *consistent* with the Honour of God, and his *Mission* to the lost Sheep of *Israel*; and withal, their Sentiments to be just. Agreeable to this, when the High Priest ask'd whether he was the Son of the Blessed; \* our Lord *answered, I am*; which was a punctual and positive Affirmation of it, such as was consistent with his Character, as he was God as well as Man, and no way intrenching upon the Honour of his Father, seeing he was one *that counted it no Robbery to be equal with God*; and we may easily know in what Sense the High-Priest put the Question, and receiv'd the Answer, by his *renting of his Cloaths*, and condemning the Lord of Life and Glory for Blasphemy. 'Twas now no time for our Lord to shift the Question, when in view of an ignominious and cruel Death; nor could it be imagin'd he would hide the Truth from them, when so solemnly adjur'd by the living God, and when his explaining himself (had he not asserted what they thought Blasphemy) would have silenc'd them all, and cut off *every Pretension* against him that might touch his Life. So that by the direct Answer our Lord gave, *I am* the Son of the Blessed, he must mean as they thought, that he was the proper Son of God, who had the same Nature and Power with the Father, and therefore was *able* to do, and *actually did* the same Works; which I have shewn you is the *true* Sense of those Words, *My Father worketh hitherto, and I work*; and the Design of our Lord's reasoning with the *Jews*, who certainly thought so themselves; and therefore not barely from the Force of Calumny and malicious Intention, but out of *Prejudice* to his Person, (who they thought was not what they apprehended he said he was) they pleaded the Law against him as one that deserved to die for Blasphemy. *The Jews answered him, we have a Law, and by our Law he ought*

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\* MARK. xiv. 16.



ought to die, because he made himself the Son of God.\* Observe the Reason, not because he made himself a King, and so was guilty of Treason against Cæsar; but because he made himself the Son of God, and so was guilty of Blasphemy,† and deserv'd to be stoned to Death, which before they had often threaten'd him. Now if our Saviour had not meant that he was the true Son of God, a Son equal to the Father, and one with him; and if the Jews did not take him in this Sense, they could have had nothing to accuse him of Blasphemy. Against this, indeed, Dr. Clark observes, that the Charge of Blasphemy, here alledg'd against our blessed Lord, "was only  
 " for his taking upon himself to be that Son of Man, of  
 " whom Daniel had prophesied, chap. vii. 13. and that  
 " the Law, by which he ought to die, did not refer to  
 " Lev. xxiv. 15. but to that, Deut. xviii. 20. which threatens Death to him that shall presume to speak a Word  
 " in the Name of God, without being really sent by  
 " him."\*\* In which Objection there are two things observable, First, That the Doctor acknowledges the Title of Son of God was peculiarly and emphatically ascribed to the Christ, or Messiah. Secondly, That the Charge of Blasphemy against our Lord was meerly upon the account of the Jews thinking he was not sent of God, and yet presuming to speak in his Name. In Answer to the first, 'tis highly reasonable to think, with the Doctor, that the Jews had a Notion, that their Messiah should be the Son of God, but in a more sublime Sense than as the Christ; for it does not appear that Christ and Son of God are synonymous Terms, but different Titles denoting the same Person, consider'd under different respects, the Title of Christ denoting his Relation to the People as their King; and the Title of Son of God, his peculiar Relation to God;†† and this Nathaniel  
 F confesses,

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\* John xix. 7.      † Levit. xxiv. 16.      \*\* Reply to the Objections of  
 Robert Nelson, Esq; p. 150.      †† See Fiddes, Vol. 2. p. 407.

confesses, *Rabbi, thou art the Son of God, thou art the King of Israel* ;\* and when our Lord tells *Martha, Whosoever liveth and believeth on me shall never die, believest thou this ?* She saith unto him, *yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the World* :† And with this, as a *Falshood*, the *Jews* upbraided and revil'd him at his Crucifixion ; saying, *Thou that destroyest the Temple, and buildest it in three Days, save thyself ; if thou be the Son of God, come down from the Cross*.\*\* And thus one of the *Malefactors*, that was hang'd with him, rail'd on him, saying, *if thou be the Christ, save thyself and us*.†† All which plainly intimates that the *Jews* of old look'd upon their *Messias* (tho' they may now deny it) as the proper Son of God, and equal to the Father. Agreeable to these Sentiments, the other Thief, *ver. 42.* applies himself to him for Salvation and eternal Life, saying, *Lord, remember me when thou comest into thy Kingdom.* And *Jesus* said unto him, *verily I say unto thee, to day shalt thou be with me in Paradise.* And in what more authoritative Manner could he have spoken, supposing him God ? Upon the whole 'tis manifest, that there was a prevailing Opinion among some of the *Jews*, that their *Messiah* should be the Son of God ; and according to this Expectation, our Saviour endeavour'd, by degrees, to represent himself in this amiable and divine Character, that so he might raise the Thoughts of the *Jewish* Nation in general, above the low Hopes of a mere temporal King, to a just Idea of the Son of God, whose Nature was truly divine, and whose Kingdom was properly spiritual ; and, as *Dr. Fiddes* very justly hints, “ tho' he forbids his Disciples “ to publish, that he was the Christ, or *Messiah*, be- “ cause the Generality would take it in a wrong Sense, “ in interpreting it of King *Messiah* (*i. e.* of a Temporal “ Prince) according to the current Prejudice of that “ Time ;

\* John i. 49.

† John xi. 26, 27.

\*\* Matth. xxvii. 40.

†† Luke xxiii. 39.

“ Time ; yet we no where find that he lays any Restraint upon them from publishing him to be the Son of God.”\* Now if this was the Notion of the Jews, that their Messiah should be also the Son of God, as they thought our Lord *was not* the Messiah, they might be easily led to charge him with *Blasphemy*, for assuming a Character that would be really blasphemous in any one to assert of himself, if it did not belong to him ; and upon this Foundation, and no other, could they well proceed in levelling an Accusation of this Nature against him ; and consequently, the Doctor’s Objection can be here of no use. For,

Secondly, What is further observable in the Doctor’s Objection, is, that the Charge of Blasphemy against our Lord, was merely upon the account of the Jews thinking he *was not sent of God, and yet presuming to speak in his Name*. But this can’t be the Ground of it ; because a Prophet might prophesy falsely, or run before he is sent, without being judg’d guilty of Blasphemy. I can’t find the least Mention made of this Crime, as rising so high, nor any such Punishment, as to be ston’d to Death, inflicted on such a Prophet, which is peculiarly appropriated to the Crime of Blasphemy ; and which therefore the Jews often attempted to execute upon our Saviour, for saying that God was his Father, and so was equal to God. That they really believ’d he intended nothing else, may be gather’d from Acts iii. 14, 15. where Peter tells the Jews, that they, and their Rulers, killed the Prince of Life through Ignorance, i. e. they were insensible of the Dignity of his Person whom they crucify’d, tho’ he said he was the Son of God, and they understood what he meant ; they imagin’d he falsely usurp’d the Title ; and upon this account, at his Tryal, they bring in an Indictment of Blasphemy against him, which was the Occasion

of his Condemnation and Death ; but *had they known* what he really was, and what they conceived he only pretended to be, *the Son of God, they would not have crucified the Lord of Glory.\** 'Tis true, our Lord had given all the convincing Proofs of it possibly, by those *stupendious Miracles of Love* he wrought among them ; but they resisted all rational Conviction, and persisted in their Obstinacy, Prejudices and Unbelief, which put so fatal an Accent upon their Sin. Nothing then, I conceive, can be much clearer, than that our Lord design'd to shew that he was one with his Father (as the *Jews* understood it) in this, and in other Places of Scripture. Thus when *Philip* † requested our Lord to shew him the Father, he answers him, *he that hath seen me hath seen the Father ;\*\** intimating to us, that Christ was a Son in so eminent a Manner, as to be one and the same God with the Father. In the next Verse he goes on to open and enforce this by way of Expostulation ; *Believest thou not that I am in the Father and the Father, in me ? q. d.* you have such sensible Arguments to confirm you in the Belief of it, both from my *own Mouth* expressly, and from my *Works*, which are the same as my Father's, that I wonder you can any longer doubt of it : *The Words that I speak unto you, I speak not of myself ; but the Father that dwelleth in me, he doth the Works. ‡* And therefore our Lord presses it home upon him ; *Believe me that I am in the Father, and the Father in me ; or else believe me for the very Works sake.* Which shews that our Redeemer wrought his Miracles by a Virtue proceeding from himself, and the Power of his Father and the Holy Ghost at the same time ; because he and his Father, &c. were one in Power ; and tho' it be said, *that he who believeth should do the same or greater Works ; ††* (which may unawares lead some to think Christ did all by the same derived Power from God, as the Apostles did) if we only con-

sult

\* 1 Cor. ii. 8.

† John xiv. 8.

\*\* Ver. 9.

‡ Ver. 11.

†† Ver. 12.

salt the memorable Story of the lame Man, heal'd by Peter and John, ¶ we shall perceive they deriv'd their Power from Christ, and did it in his Name; *Ye Men of Israel, why marvel ye at this? or why look ye so earnestly upon us, as though by our own Power or Holiness we had made this Man walk?\** His Name (*viz.* Christ's) through Faith in his Name, hath made this Man strong, whom ye see and know; yea, the Faith, which is by him, hath given him this perfect Soundness in the Presence of you all. Our Lord had Life in himself, and was able by his own Power to do all the Father did; and the least that can be infer'd from his majestic Godlike Style, and Manner of acting in the whole Course of his Ministry, is, that he was invested with all the Authority and Sovereignty that the Father himself is invested with, and hath the same rightful Claim to Submission, Homage, and Adoration with him; and surely such plenary Authority can sit well upon no Creature, but must imply that our Lord was the proper Son of God. This is exactly agreeable to what he told his Disciples, that when the Spirit was pour'd out upon them, *they should know him to be in his Father*, i. e. that he possess'd the same Nature and Power, and co-operated with him efficiently in all his Works: *And I will pray the Father, and he shall give you another Comforter,† even the Spirit of Truth; and at that Day ye shall know that I am in my Father.* And tho' it be said in the following Words, *and you in me, and I in you*, this can never be meant exactly of such an Union, as is between the Father and the Son, spoken of *ver. 9, 10.* but only something resembling it, in respect of Intimacy, as is clearly explain'd, *ver. 23.* *And my Father will love him, and we will come unto him, and make our Abode with him:* And tho' our Lord says a little below, *ver. 28.* *My Father is greater than I*, it can make nothing against his Equality with him in all essential Perfections (as some pretend.) Had he said, indeed, *God is greater than I*, then might there have been a little more Cause for their

¶ Acts iii. 12, 16.

\* Ver. 12.

† John xiv. 16.

Triumphs from this Text; but when our Lord says only, *my Father is greater than I*, he must either speak, as some think, with respect to the relative, natural, and immutable Order of the Deity, where a Priority may be granted without any Inequality; or rather, as I conceive, as Mediator sent from the Father; in which respect he is consider'd something more than pure Deity, viz. a Person made up of God and Man; and consequently, in this Character, as being in a State of voluntary Subjection, he was inferior to the Father; which proves nothing against his Equality with the Father, *abstracted* from his humane Nature. That this is the genuine Meaning of the Place, there can be no doubt, if well and duly consider'd; for if our Lord intended by these Words to represent his Inferiority to the Father in his highest Character, there would have been nothing of Argument in them, nor no Agreement with the Context. He had told them not long before, that he and his Father were one; and in this Chapter he assures them, that they were so inseparably one, *that he that hath seen me hath seen the Father*; and for the Comfort of his disconsolate Disciples, whom he was now about to leave, he signifies to them, *that he was going to prepare a Place for them in his Father's House, where there are many Mansions*;\* *that he would come again and receive them to himself, that where I am, there ye may be also*† To encourage them in this pleasing Belief, he intimates to them, ‡ that his Father was greater than he now appear'd to be, his Glory being *vail'd* in his Humanity, which they were too insensible of; \*\* but now he was going to his Father, with whom (as he had told them before) he was in reality one, tho' his Godhead was at present obscur'd; and therefore, says he, *if ye loved me, ye would rejoice, because I said, I go unto my Father; for my Father is greater than*

\* Ver. 2.

† Ver. 3.

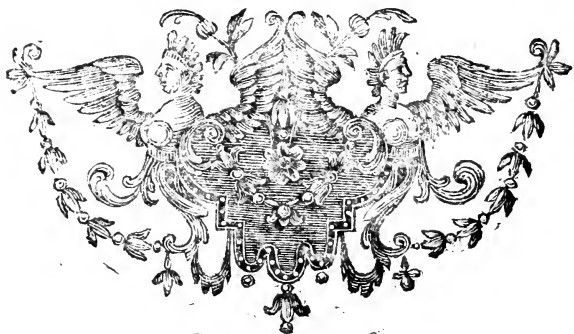
‡ Ver. 28.

\*\* Ver. 7.

than I, i. e. (now appear to be) for there could have been no Force in this Reasoning, had not our Lord been one with the Father ; for why should they rejoyce, because he was going to him, unless it was that then it should appear that he was one with him in Power and Glory ? and as he had promised, that where he was, there they should be, he was able also to perform it. I should now pass on to another Argument, having sufficiently proved the Jews did not pervert our Lord's Meaning to an ill Sense, but in truth, thought his calling God his own Father, did imply his making himself equal with him. But the Author having suggested in the Margin, that in the 19th, and following Verses, Christ directly asserts his Subordination and Dependence on the Father as the Son ; and consequently, denies that his Words did either in themselves, or according to his Intention in speaking of them, imply his Equality with, or Independence on him ; I shall examine into the true Scope of the several Verses he alludes to ; and the rather, because I shall have a favourable Opportunity given me of sliding the more easily into the Controversy between me and the Author of *Unity*.

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\* Append. p. 36.



## C H A P. V.

*The divine Power and Godhead of our Lord Jesus Christ establish'd from several Verses of the 5th of John; and some of those Instances produ'd by the Author of Unity, to recommend to us his unscriptural Notion of a supreme and subordinate God, fairly considered, and prov'd to be not parallel; which undeniably renders his Attempt to reconcile the Unity of God with the Divinity of Christ vain and successless.*

**A**S the Jews would discern nothing in our Lord but his humane Nature, they were easily (thus blinded with Prejudice) led to charge him with breaking the *Sabbath*, for healing on that Day, and to form an Accusation of Blasphemy, because he said God was his Father, as has been already shewn: Our Lord therefore, in these following Verses, fully represents the State of the Case, viz. that he did not heal by any common and humane, but *divine Power and Virtue*, which lay conceal'd under that *visible Garb* he now appear'd in; and consequently, that he was not only Man, but God, and as such he had wrought so miraculous a Cure on the *Sabbath Day*, which was *sufficient* to justify him in so doing and withal screen him from the heavy Charge of Blasphemy for calling God his Father, seeing he did the same Works, which is a convincing Argument of his possessing the same Power and Godhead.

Ver. 19. *Then answered Jesus, and said unto them, Verily, verily I say unto you, the Son can do nothing of himself, but what he sees the Father do; for what things soever he doth, these also doth the Son likewise.*

These



These Words are far from teaching us the Son's Inferiority to the Father, as is insinuated ; but rather that he is actually one in Nature with him, seeing Father and Son are inseparable and undivided in their Operations ; for 'tis evident to all, that our blessed Lord does not in this Verse *deny the Charge* of making himself equal to God, by telling them he did not think he was God, nor say it, nor mean any thing like it : No, instead of being solicitous to satisfy them to the contrary by any negative or softening Terms, in order to cool and assuage their heated Resentments, he here *only* explains and vindicates the Expression, and thereby *his Conduct* in healing on the Sabbath-Day, by shewing, that as he was the Son of God, he *necessarily possesses* the same Knowledge and Power ; that he was also under an holy *Necessity* of doing *whatsoever* the Father doth, so that he can neither will, nor do any thing *without* him, much less in *Opposition* to him ; because (as he is the same in Nature) he invariably acts as the Father acts, without any *Possibility* of doing otherwise : *For what things soever the Father doth, these also, Τὰ αὐτὰ, the very same doth the Son likewise, ὁμοίως,* in the same manner, with the same Will and Power, without any Imperfection or Dependence ; and consequently as the Works of the Son are one and the same as the Father's, if the Works of the Father are no Violation of the Sabbath, no more are the Works of the Son, and so he may with the utmost Right call God his Father.

Ver. 20. *For the Father loveth the Son, and sheweth him all things that himself doth ; and he will shew greater Works than these, that ye may marvel ; q. d.* As true Love and inviolable Friendship produces a generous Communion among Friends, so the Father opens all his Councils to the Son of his Delight, who being the *express Image of his Person*, has with him a Fulness of Knowledge and Power, and a perfect Draught of all his Designs ; which, though he is become Man, and appears no otherwise in  
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your Eye, he will punctually and exactly execute ; and of which the miraculous Cures he has already performed are but a Prelude to those wondrous Works that shall *hereafter* be effected, enough to fill you with Amazement at his Glory and Power, and to convince you that *he is Lord of the Sabbath-Day also* ; and which will be such undeniable Demonstrations of his Divinity, if not to *satisfy*, yet to astonish you, that you will not be able with any *Shadow* of Reason to gainsay it.

This we find verified in our Lord's raising *Lazarus* from the Dead ; in healing the most stubborn and malignant Diseases with a Word, *saying, I will, be thou clean*, as God said, *Let there be Light, and there was Light* ; in forgiving Sins, which made the Jews cry out, *Who can forgive Sins but God alone ?* \* And in many other Instances of sovereign Power ; such — as abrogating the Ceremonial Law ; instituting new Ordinances — enforcing the Precepts of Christianity upon the Sanction of Rewards and Punishments ; his raising the Dead, and executing a final Judgment, &c. All which will in the Sequel appear bright Discoveries of his Power and Godhead.

Ver. 21. *For as the Father raiseth up the Dead, and quickeneth them, even so the Son quickeneth whom he will.*

This is no weak Proof of the Son's Equality to the Father, drawn from his essential Prerogative of acting with the *same Power and Liberty* as his Father, so that the Will and Actions of one are not to be separated from the other ; but those Works which are peculiar to God to do at Pleasure, the Son of his Love can perform in the same manner ; *q. d.* For as the Father under the Old Testament, whenever he thought fit to manifest his Almighty Power, restored the Dead to Life, so you shall see the Son exert the same Almighty Power at Will,

Will, either by himself or Apostles, whom he shall commission and empower to act in his Name, as the Father did *Elijah* and *Elisha*, or any other Prophet. This shews that our Lord does not act as the Father's Instrument, but by the same Power, because with the *same absolute Freedom of Will*; and though as Mediator he may be said to do every thing in Obedience to his Father's Will, yet he always works freely, and inseparably with the Father, being moved hereto by *an Excellence of Nature* that is the same in both, and that equally moves them to the same Acts of Power and Goodness; the Son therefore, in *Conjunction* with his Father, not exclusive of the Holy Ghost, is the *Principle* of all Life, both natural, spiritual and eternal. Now, seeing 'tis proper only to God to give or restore Life, as he is the sole Quickener of the Dead, † this Text may well be thought a flagrant Testimony of our Lord's Equality with the Father; for though the Prophets of Old both healed sick Persons, and rais'd the Dead to Life, yet not one of them did it either under the Notion that he was Son of God, or ascrib'd to himself a Power of raising the Dead equal to God, much less asserted, that they quickened whom they would.

Ver. 22. *For the Father judgeth no Man, but hath committed all Judgment to the Son.*

This further demonstrates our Lord's Equality to the Father; for to him, as the Son of God, as well as the Son of Man, who alone is qualified for so stupendious an Office, as Governor and Lord of all things, belongs all Jurisdiction; he is the sovereign Disposer of Life and Death, invested with a plenary Power and Authority to exercise universal Sway over all, according to *Matth. xxviii. 18.* *all Power is given unto me in Heaven and in Earth*; in the Father's thus committing all Judgment to  
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our blessed Lord, Dr. *Whitby* tells us, \* “ *Woltzogenius* himself grants is comprehended *totum regimen*, & *divinum totius mundi imperium*, an entire Government, and divine Empire over the whole World, and especially over the whole Church of God.” And I don’t think ’tis a strain’d Construction ; for Judgment, according to the *Hebrew* Idiom, is sometimes taken for Rule or Empire. Thus, in *Judges* xvi. 31. שפט את ישראל, he judged *Israel*, that is, rul’d *Israel* : Now if the Son be Governor of the World, who sustaineth all things by the Word of his Power, and by whom all things consist, surely he is God equal to the Father, of one Nature, Will and Power ; for the Father judgeth no Man. What then, hath he resigned his Empire to his Son ? This can’t be supposed, unless we make God the Father like an indolent Epicurean Deity, that sits in the Heavens listless and unconcerned about the Affairs of Mortals. But now if Christ be considered in his highest Character as one with the Father, the supreme King and Lord of Heaven and Earth, God over all, blessed for ever ; this unties the Knot, and plainly shews, that the Father also doth govern the World, though not alone, yet together with his Son, who being one in Essence with him, and in Power, as he first created, so by his unerring Providence he steers it through all the Floatings of Time and Casualty. And tho’ under the Gospel-Dispensation the Son is represented as having a peculiar Kingdom of his own, administered in his Name, and by Virtue of his sovereign Authority, by which he governs this lower World, and disposes of all things in Subserviency to the Ends of his Mediation, it can’t be thought that the Father has put the Power of governing the World out of his own Hands : For tho’ all Power is given to Christ, the Mediator, yet the whole of it is still retain’d by God ; because he who is Mediator is God as well as Man,

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\* Upon the Place.

*Man*, and essentially and inseparably one with the Father, and so acts by the *same* Energy, tho' under a *new* Character.

If any should contend, that this Text must be interpreted of *the last Judgment*, 'twill be equally strong for our Lord's Divinity; for this must suppose him to be most wise, omniscient, omnipresent, to know all Secrets, to search all Hearts, and to have the absolute Power of Life and Death, of Absolution and Condemnation; and that he saves and destroys, acquits or condemns, and executes the whole *irrepealable* Sentence in Conjunction with the Father. We are told, indeed, *the Father judgeth no Man* (*i. e.* God under the Character of Father, or first Person of the Trinity as such;) for *as he is God* by the Confession of all, he can't be conceiv'd a *bare Spectator* of the Work, seeing God is frequently in Scripture declar'd to be *the Judge of the World*; and yet the Apostle tells us, *we shall all stand before the Judgment Seat of Christ*; but this he immediately explains consistent enough; *so then every one of us shall give an account of himself to God*;\* which shews that Christ, the *Judge of Quick and Dead*, is God, or Jehovah (as appears by the Citation) which being the peculiar Name of the most High, who is only one Being, *God himself is Judge*,† and not an *inferior* Agent, or Representative, who only bears his Authority, and is not possess'd of his Nature and Perfections. If this was duly considered, 'twould necessarily convince us of the *Vanity* of any Attempt whatever to reconcile the Unity of God with the Divinity of Christ, by making the Father the Supreme, and the Son a separate subordinate Being; and how the Author of *Unity* has succeeded in it, will be seen presently.

He observes, § *That the Doctrine of the Unity of God has afforded the most plausible Objections against Dr. Clark's Doctrine of the Trinity.*—— I'll venture to add, the U-  
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\* Rom. xiv. 12, 12.

† Exod. iii. 15. Deut. vi. 4.

§ Unity, p. 162

hity of God has afforded not only *plausible*, but *unanswerable* Objections against his whole Scheme; for according to his Notion, if the Term *God* signifies one having Dominion ( which is the specious *Salvo* to evade the Force of those Scriptures where Christ is expressly call'd God ) there must be a supreme and subordinate God, *i. e.* *two Gods*: Or if it be reply'd, that there can't be two Gods, unless *both* are suppos'd *supreme*; then our Saviour is no God, contrary to several *express* Texts of Scripture. Here is an insuperable Difficulty; if there be two Gods, how is Unity maintain'd? Or if *Supremacy* goes into the *true* Notion of God, and the Son is *not* supreme, he is no God: Let this be sifted into, and turn'd over and over, 'twill be found an invincible Objection. And this Dr. *Waterland* had urg'd to great Advantage; but the Author notwithstanding pushes on for a supreme and *subordinate* Sense of the Word *God*; and to this End offers several Scripture Instances to illustrate the famous Distinction, which, according to his own Scheme of Thoughts, he takes to be entirely parallel; but if they should prove *quite different* Cases, I hope he will honestly give them up, as not pat to his Design. I think it needless to consider all the Instances he has produc'd, which ( besides swelling this Treatise to a bigger Length than is expedient ) would answer *no valuable* Purpose; for seeing they are all of the same Sort, if one or two fails, the rest must *equally* droop. I shall therefore only pitch on two of the most considerable, and which the Author seems to lay great Stress upon.

1<sup>st</sup>. The first I shall consider, is that memorable Case of Pharaoh's being Ruler of Egypt, and Joseph at the same time Ruler of Egypt, † which the Author thinks a full Illustration of the Case. I intreat the Reader ( says he ) to take particular

cular Notice of this Instance, and to remember that Pharaoh and Joseph were both of the same humane Nature, and equal as Men; and that all the Subjects of Pharaoh were the Subjects of Joseph. According to thy Word shall all my People be ruled; and yet they were not two independent Rulers, nor one Ruler; but Pharaoh was the one and only Ruler, and Joseph his Deputy. In this Instance Pharaoh is suppos'd to represent the Father, the supreme Ruler, and Joseph, the Son, the Father's Deputy. But this can by no Means be a parallel Case; for 'tis evident that Pharaoh was under a Necessity, considering the dark Cloud that hung over his Kingdom, a devouring Famine coming on, and, perhaps, other weighty Reasons of State concurring, to constitute so wise a Man as Joseph to rule under him; he being himself unequal to the Task, or not willing to undergo all the Toils of Government; and Joseph, being furnish'd with suitable Qualifications, was fit for so high a Station, and had in all respects a Capacity for so big an Employ. But God being infinite in Wisdom, Power, and every Perfection, was under no manner of Necessity to constitute one under him to govern the World, who could do all things without Labour or Inconvenience. Besides, we can't imagine that God should wholly resign the Affairs of his Empire to his Son, as Pharaoh did to Joseph, who gave up all the Reins of Government to him, contented only with the Throne, with the bare Preheminence, Title, and Honour of King, whilst he exercis'd little or nothing of the Office, but left all to Joseph's Conduct. Shou'd we suppose any thing like this of God the Father, we shou'd entertain the most depretiating and injurious Thoughts of his Majesty, as if the greatest and best of Beings took no Care of his Creatures, nor meddled with the Government of this lower World, as if he had committed all to the Management of a Vicegerent, his Son; which is contrary to the very Notion the Scriptures give us of God, as a Being that preserves Man and Beast, whose Eye is over all his Works, and who even watches all our Paths, &c.

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and at the same time must afford but gloomy Thoughts to those who deny the Divinity of the Son. Then as to the second Case there is no Parallel: *Joseph* was qualify'd with *sufficient* Wisdom and Prudence to manage the important Concerns he was entrusted with ; but if our Lord be consider'd not as the supreme God, but a *Creature*, he must be incapable of governing the World, and so of acting under the supreme God in that glorious and *super eminent* Station, which *requires infinite Wisdom and infinite Power* to discharge ; and which therefore God challenges as his incommunicable Property, and special Work ; *for the Kingdom is the Lord's, and he is Governour among the Nations, a great God, and a great King above all Gods.* ¶ Now can it ever be imagin'd that God shou'd communicate infinite Perfections to a *finite Nature* ; without the Absurdity of making an *infinite Creature*, and another Lord the *supreme* Governour among the Nations ? which is such a Contradiction, that if the learned Patrons of Reason can digest, they have little Cause to complain of Obscurity or Contradiction in the Doctrine of the Trinity ; for 'tis shocking to all the Maxims of Reason, as well as Scripture, to suppose that infinite Powers shou'd reside in Christ, a *finite limited* Being, and be *possessed* by him, and *exerted at Pleasure*, or by any other Person that is not strictly absolutely infinite, and God over all. The very Supposal of this implies many palpable Contradictions, viz. that a Being of infinite Perfections may be a Creature, that this Being is not one, and consequently that there may be *as many constituted Gods* of infinite Perfections, as there are Angels or Men, and the like Absurdities. So that the Case between *Pharaoh* and *Joseph*, the one a *supreme*, and the other a *subordinate* Ruler, can't be in any respect parallel to the feign'd Distinction of a supreme and subordinate God.

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One thing I had almost forgot to remark, the Author says, *that all the Subjects of Pharaoh were the Subjects of Joseph.* \* But can any one dream in a like Case, that the People of *Ireland* are the Subjects of the Lord Lieutenant? According to the use of all Language, and the very Reason of the thing, they can only and properly be call'd the Subjects of the King of *Great Britain and Ireland*; so *Pharaoh's* Subjects were not the Subjects of *Joseph*, for, according to thy Word *shall all my People be ruled*, (says *Pharaoh* to him) *and not thy People*; † they still retain'd their Relation to *Pharaoh* only as their King, which was not the least chang'd by his setting *Joseph* as a Deputy Ruler over them. But tho' *Pharaoh's* Subjects were not *Joseph's* Subjects, the Subjects of God are the Subjects of Christ, not upon Account of his being a subordinate Ruler, which can't possibly hold good, but because the Laws, by which they are govern'd, flow from *his own Authority*, as well as the Father's: And this is the peculiar and distinguishing Mark of Sovereignty, as the Bishop of *Bangor* has fully demonstrated. § Submission then is equally due to Father and Son, because they reign absolutely and inseparably together, and their Power as well as Nature is undivided; for tho' the Son is appointed supreme Ruler to carry on the Designs of redeeming Grace, God the Father has not given away *his natural Right* of Government, nor has the Son *lost his*, by assuming a new Character of Mediator, and becoming Man; but he still rules as God, *one in Essence* with his Father, from whence comes all Power and Authority, which he exercises as Lord Redeemer, and all those Blessings which he dispences to his Subjects; and therefore 'tis very remarkable, that in the Language of the New Testament Christ is call'd the *one Lord*, which cer-

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\* Unity, p. 23.  
mittee, pag. 12.

† Gen. xli. 39 40.

§ See Answer to the Com-

tainly does not exclude God the Father from being, with the Son and Holy Ghost, *Lord of Lords, and King of Kings.*

The other Instance I shall fix on, to shew the Author's Distinction of a supreme and subordinate God has no parallel Case in Scripture, which will help us to so uncommon and artificial a Gloss, is in Page 26.

*God created all things, Gen. i. 1. Christ created all things, Joh. i. 3.* This he tells us St. Paul reconciles, as I have done all of the like Nature, by saying, *Ephes. iii. 9, God who created all things by Jesus Christ, that is, God is the primary Creator, and Christ is his Instrument in Creation, or God gave him an Ability and a Command to create the World.* To represent the Weakness of this Way of Reasoning, I shall shew,

1<sup>st</sup>. That Creation is appropriated to the one supreme Being, as his *own* handy Work, and is competible to none besides.

2<sup>dly</sup>. That our Lord Jesus Christ had a *joint Efficiency* in Creation with the Father, and so was not an instrumental Cause.

3<sup>dly</sup>. That, admitting the Author's Explication, the Arguments from the Creation of the World, to prove the *Being of a God*, will be of no force.

1<sup>st</sup>. I shall shew, that Creation is appropriated to the one supreme Being as his *own* handy Work, and is competible to none besides.

In what a *majestick* Manner do the Scriptures display the Power of God, in giving Being to all things! And how strong and peculiar are the Descriptions they give us of the great Creator as the only God! O Lord God of Israel, *which dwellest between the Cherubims, thou art the God, even thou alone, of all the Kingdoms of the Earth — All the Gods of the Nations are Idols, but the Lord made the Heavens.\** He is infinitely superior to all others, and none but he who  
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\* 2 Kings xix. 15. Psal. xcvi. 5.

is the great King above all Gods, exclusive of all Instruments, made the World, and therefore he claims the Honour and Glory of so amazing a *Prodigy* of Power to himself. *I am the Lord that maketh all things, that stretcheth forth the Heavens alone, that spreadeth abroad the Earth by my self.* † But how can he be said to *do it alone*, and by himself, if he employ'd another *separate Agent* to do it for him? But to convince us there was no delegated, instrumental Power concerned, he assures us, *I, even my Hands have stretch'd out the Heavens*; § so that the Scriptures plainly ascribe Creation to God alone; and even Reason itself may teach us, that he *could* have no Deputy; for either this Agent was infinite or finite; not infinite, for whoever is so, is the first Cause, the one supreme Being, (which is giving up all); nor was he finite, for a finite Agent cannot receive Power to produce so vast an Effect, as *pure, naked Nothing* into Being, which exceeds all created, limited Capacities. This is so inconceivable an Instance of Power, that the *Aristotelian* Philosophers could by no means digest it; and therefore upon that Principle of their Masters, *Ex nihilo nihil fit*, Of nothing nothing is made, which is only true concerning natural Productions, they falsely argued, that the World must be eternal, because they could not *account* how all things should be produced out of Nothing: But as our shallow Understandings cannot comprehend the utmost *Extent* of Omnipotency, 'tis irrational to deny, what, if not granted, may be reduced to most palpable Absurdities. This however may convince us, that Creation is so stupendious a Work, that it can be attributed to none, but to one, supreme, infinite, first Cause; for so far *Aristotle's* Maxim must hold, that Nothing can be made out of Nothing by any *created, finite* Instrument; for a greater *Distance* cannot

† Isa. xlv. 23.

§ Isa. xlv. 12.

be conceived than that, which is between Nothing and Something ; and a greater *Power* there *cannot* be than that, which causes Nothing to pass into Being. Such a Power then can be exerted by none but the Almighty, the one uncreated, eternal, *boundless* Being ; and as this gives us a noble and exalted Idea of unlimited Greatness, the Scriptures assure us, 'tis the Work of God alone ; the *distinguishing* Character of his glorious and peerless Majesty to be Creator of all ; *for he that built all things is God* ; and to suppose the contrary would lead us into inextricable Labyrinths, as shall be demonstrated presently.

2dly. Our blessed Lord had a joint Efficiency in Creation with the Father, and so was not an instrumental, but a real efficient Cause.

*All things were made by him, and without him was not any thing made that was made.* \* All Creatures, without Exception, Angels as well as Men, the lofty *Cherubims*, as well as groveling Worms ; and consequently he himself is not a Creature, because 'tis impossible that any thing should *make* it self : He must then be no less than the eternal God, one in Nature, Power, and Operation, &c. with his Father, jointly concerned in the *admirable Structure* of the Universe, not as another distinct, separate Creator, as *Co-assistent*, but as one Almighty Creator ; so that all the Creatures of the Father are likewise the Creatures of the Son ; their Original must be assign'd to both, as the one individual Author and Fountain of their Being. And nothing is clearer in Scripture than that God the Son is properly Creator of all things, as well as the Father ; *For by him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him.* † So that he is  
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\* Joh. i. 3.

† Col. i. 15, 16, 17.

the *final* as well as *efficient* Cause, they are made for his Service and Glory, which is the ultimate End of their Creation : And surely all this cannot be said of Christ as an Instrument barely in the Work ; for though a Deputy should call what he does, by Virtue of the Power vested in him, his own proper Act ; should we further allow, that he may even assume the *Name* and *Title* of his Principal ; yet to say, that his great and primary End is to act for himself, and his own Glory, is to give us such an Idea of his Conduct, as at once destroys both his Relation, and his Fidelity : So that if Christ was not the Supreme God, how could all things be made, not only by him, but for him ? To which, if we add, that as at first he gave them their Existence, so he *supports, upholds,* and *continues* them in it, 'twill be a pressing Argument for his sovereign Power and Godhead, *for by him all things consist* ; he is the Preserver of all those numberless Ranks of Creatures, which are in the visible and invisible World ; and what more solid Evidence can there be of his acting jointly with the Father, both in the Works of *Creation* and *Providence*, than this ? And least it should be thought that he acts by a *borrow'd* Power, as an under Agent, 'tis expressly said, he upholds all things by the Word of *his* Power, \* not of his *Father's* Power. This, indeed, shews a Distinction of Persons, but cannot denote a separate Power, for their Operations are as *undivided* as their Nature : Hence *whatsoever things the Father doth, these also doth the Son likewise.* † And tho' 'tis said the World was made by him, *fi autē* ; this can be no Note of Inferiority, as if he was only the Father's Deputy in the Work ; for this very Phrase is apply'd to the Father himself, to shew his *Agency* herein, which is allowed by our Adversaries to be absolute and supreme ; § so that all Pretences from the *Præposition,*

\* Heb. i. 3.

† Joh. v. 19.

§ Heb. ii. 10.

sition,  $\Delta\iota\alpha$ , signifying an Instrument, must be given up as trivial. And if it should be urg'd, that, when applied to the Father, it has not the same import as when applied to the Son, this is mere begging of the Question without any specious Shew of Reason ; and therefore to cut off any such poor Plea, and to demonstrate there is no manner of Argument to be drawn from the Force of the Præposition *by*, to denote Instrumentality, I refer the impartial Reader to Places in the Margin,\* where the Word  $\Delta\iota\alpha$  is used to signify the principal Cause, and to *Heb. i. 8, 9, 10*, where there is express mention made of the Son's creating all things *absolutely*, without any Præposition at all. *But to the Son he saith, thy Throne, O God, is for ever and ever — And thou, Lord, in the Beginning hast laid the Foundations of the Earth, and the Heavens are the Works of thine Hands.* This is cited by the sacred Writer from *Psal. cii. 25, 26, 27*, where the great *Jehovah* is spoken of as the Creator of all things ; which being here so *directly* applied to our blessed Lord, 'tis a most cogent and lively Proof, that he created the World by his own proper Energy and Power, as one with the Father ; so that the Passage cited by our Author, *Ephes. iii. 9. God who created all things by Jesus Christ*, cannot intend, that Christ was only an *Instrument* in the Creation, as the Author fancies, but only the Order of Working, *viz.* to shew, that the *Co-operation* of the Son with the Father therein was according to their *manner of subsisting* in the Godhead, the Father first, and the Son second in order. All things then are made by the Son in Conjunction with the Father, and the Father hath made nothing but in and by the Son ; so that the Operation of both is of equal Extent, and they are but *one* Creator. Whence it appears, that the Præposition *by*, does not necessarily infer an Instrument in the Work ;

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\* Rom. xi. 31, 36. 1 Cor. xi. 19. — xii. 8, 9. 2 Cor. i. 1. Gal. i. 1. 1 Thess. iv. 2. 2 Thess. iii. 12.

Work ; which is abundantly evident from *Isai. xliv. 24*, cited above, *I am the Lord, that spreadeth abroad the Earth by myself*, where every one must see there is as much Reason to interpret the Phrase, *by myself*, of an Instrument, as there is this Phrase, *by Jesus Christ* ; but neither of them can be so construed without manifest Absurdities ; and, indeed, what the Author means by Instrument is scarce intelligible. If he takes the Word in the Sense 'tis generally used, it must imply an Impossibility, viz. that an Instrument should be employed in Creation, where there was *nothing* to work upon ; no *præ-existent* Matter to shape and mould up. But his explanatory Clause, *or God gave him an Ability, and a Command to create the World*, seems to aim at an inferior Agent, distinct and separate from God, *capacitated* for the Work, whom he calls an Instrument. This however is equally clog'd with Difficulties. For,

*First*. If Christ was such an Instrument in the Creation, he must be either *created* for this purpose, or *uncreated*. If created, 'tis contrary to the express Revelation, *that all things were made by him*, since he himself could not be made by himself. If uncreated, he was God from Eternity, and so acted by an *Original* Almighty Power, and not as an inferior Deputy. But further, supposing that our Lord was a *different Spirit* from the Father, as our Author contends, and his *Instrument* in the Creation, it follows,

*Secondly*, That God first made him, *in order* to make all other Creatures, which looks as if he thought his own Will and *Fiat insufficient* (at least, not meet) to strike the World into Being, contrary to *Psalms xxxiii. 9*. *He spoke and it was done, he commanded and it stood fast* : Besides, if Christ begun to be, and there was the least *Point* of Duration when he was not, he must be created immediately, by the Power of God, out of nothing ; and why should it be thought, that God should not as well create all things without an Instrument, as create

*that Instrument without an Instrument, the same Power being requisite to create one as the other? But the Scripture knows no such thing as an instrumental Creator; the efficacious Command of God gave Original to all things, and nothing was necessary to God's bringing forth a World out of nothing, but the simple Act of his Will, which is both the principal, and, if proper to say any, the instrumental Cause, seeing by his own Power and outstretched Arm he made the Heavens and the Earth; \* 'twas form'd by a Word, and establish'd by a Command, without the least Labour or Toil, which must exclude all Under-Agents.*

*Thirdly, It follows, that this deputed Creator, tho' a finite temporary Being, had an Ability to produce all things out of nothing, which is the sure Characteristick and Mark of eternal Power and Godhead; † and so he, who is but a Creature, or not the supreme God, according to the Confession of our Adversaries, is, by the Description of Scripture, the supreme Being, which is a Contradiction. Or,*

*Fourthly, As no created Being is by Nature and Necessity God, he cannot be the Creator of the World, according to these and other Texts of Scripture; so that this infinite and almighty Power, by which all things are created, no Creature can be invested with; and consequently, Christ Jesus, if only a Creature, is not Creator of the World, contrary to many plain and direct Testimonies of sacred Writ. Or,*

*Fifthly, If Christ was made, in order that we might be created, he was made for us, contrary to Col. i. 17. where 'tis said, all things were created by him, and for him: \*\* So that if there is any Justice and Beauty in the Apostle's Argument, to shew the Preheminence and Dignity of the Male Sex, Mankind must be thought of greater Excellency*

\* Jer. x. 12. xxxii. 17.

† Jer. x. 10. 11. compar'd with Rom. ii. 22.

\*\* 1 Cor. xi. 9.



cellency than the Son of God's Love ; and what debasing and low Sentiments might we then entertain of him ? 'Tis no Wonder, according to this, to hear some (otherwise Men of a fair Character) who stick not in common Conversation to say, *God might, if he had pleas'd, made you or I Redeemer of the World, &c.* A shuddering Thought ! is there any Comparison between him who is the eternal Son of God, the Brightness of his Glory, and feeble dying Mortals of a Yesterday's Date, who in thus *professing themselves to be wise*, to dictate what God might do, 'tis to be fear'd act far below the Character. But,

*Sixthly*, If the Father gave Christ an Ability and a Command to create the World, he was only himself an *unactive* Spectator, and had no immediate Hand in it, but left all to the Contrivance and Conduct of his Under-Agent, contrary to Jer. x. 12. *He hath made the Heavens by his Power, he hath established the World by his Wisdom, and hath stretched out the Heavens by his Discretion.*

*Seventhly*, If the Father is Creator, and the Son Creator, supposing those Places are to be literally understood of a proper Creation, where Christ is said to *make all things*, then our Adversaries necessarily introduce two Creators, contrary to Mal. ii. 10. *Hath not one God created us ?*

*Eighthly*, It will follow, that we may give to another the Glory of God's Name and Works ; but the Heavens only declare the Glory of God, and shew his *bandy Work*, and not that of an inferior Agent ; for the Lord hath reserved the sole Glory, of so great a Work as Creation, to himself alone ; therefore says the holy Psalmist, viii. 3. *When I consider the Heavens, the Work of thy Fingers, the Moon and the Stars which thou hast ordain'd, what is Man that thou art mindful of him ? O Lord, our Lord, how excellent is thy Name in all the Earth, &c.*

These, and many more, are the unavoidable Consequences of an instrumental Creator ; but the *Scripture Account* will appear easy and obvious, if we consider the Son of the same Nature and Substance with the Father,

so inseparably united, that *nothing* can be the Work of one, without being at the same time the Work of the other, as our Lord himself tells us ; *my Father worketh hitherto, and I work.* This, I say, will be a Solution to all the Difficulties that may be started against the Creation of the World by the Son, and yet retaining one Creator, he being one with his Father, far more natural and consistent with Scripture and Reason, than what the Author has offered. For,

*Thirdly*, Admitting his Explication, the Argument from the Creation of the World, to prove the Being of a God, will be of no force; how then may Atheists triumph, and Infidelity and Prophaneness go thro' our Streets at *Noon-day* unmask'd and undisguis'd, instead of lurking, as it now does, in the vilest *Clubs* of Darkness?

If we suppose with the Atheist, or *wisely* with the Libertine, so far as *supinely* to give into the Notion, that there is no God, 'twill be impossible to give any tolerable Account of the *Existence* of the World ; for nothing is more evident, than that this vast and beautiful System was either from Eternity, or else that it had a Beginning ; and if it had a Beginning, this must be ascribed merely to Chance, to a Concourse of Atoms (a Thought as *wild* as the Space they are suppos'd ever to rove in, before they luckily hit the World into Form and Shape) or else it must be owing to the *Operation* of some wise and almighty Agent : It might be demonstrated from the clearest Principles of Reason, that the World had a Beginning. But this is not the Dispute : Whatever then had a Beginning, must have an *efficient* Cause ; it could not make itself ; for that would be to give it a Power before it was, and to suppose it to be and not to be at the same time ; hence it must follow, that some more excellent Being made this World, whom we call the *one* living and true God ; for if more concurr'd to the making of the World than one infinite Being, they were

were either total or partial Causes of its Existence. To be *total* efficient Causes of one and the same Effect, is a Contradiction ; for if the World was *wholly* created by one supreme Being, nothing of it could be created by *another* : If only *partial* Causes, there may be *many* who did concur towards the Creation, and how many 'twill be impossible to judge ; for when once we acknowledge more than one that had any Hand in Creation, their Numbers can't be assign'd, we may run into all the Heresies of the *Gnosticks*, *Menandrians*, *Saturnilians*, *Nasidians*, *Carpocratians*, *Valentinians*, and others, who all combin'd to degrade the Almighty, and take away from him the Glory of this first *Manifestation* of his Power and Godhead, in creating and framing the Fabrick of the Universe, by attributing it to *Angels*, their feign'd *Æones*, and what not ; but the Scriptures are plain, that there is but one Creator, the true eternal God. Christ is Creator, the Creator is true and eternal God ; therefore Christ is true and eternal God ; *he made the World*, and acted herein by the same Power, Wisdom, and Will, as the Father ; for tho' another Person in the Godhead, these Attributes of Power and Wisdom, &c. which he exerted in Creation, spring from the one undivided Essence ; so that the *Cause* of the World's Existence is not many, but one, Father, Son, and Holy Ghost, the one living and true God. But should we assert that Christ, as an *inferior* and separate Being from the Father, made the World as his *Deputy* and Instrument, we subvert all the Arguments urg'd with the utmost Strength and Advantage, to prove the Being of a God from the Formation, Beauty, and Design of it, which would then appear weak and inconclusive ; for if a mere Creature, or one who is not the supreme God, could do such *stupendous* things by a borrow'd Ability, how do I know, may any one object (that denies the Authority of the Scriptures) that he was commission'd to do it by a superior Power, or that this superior Power was not *delegated* by another,

another, and so on in *Infinitem*? by which all our Knowledge of God's Being, Powers, and Perfections, which is deduc'd from the Wonders of Creation, is at once lost; for how can it possibly be offer'd, as an Argument from the Creation of the World, to prove the Existence of one infinite, supreme, first Cause, if one, that was not so, could, and *actually* did, make the World? and at this rate, how absurdly must the Apostle argue? how unjustly must he accuse the Heathen World for their wretched Dulness and Stupidity, in not attending to the irrefragable Proofs of a Deity, from the things that were made, and so glorify him accordingly? *For the invisible things of him (says he) from the Creation of the World are clearly seen, being understood by the things that are made, even his eternal Power and Godhead; so that they are without Excuse; because that when they knew God, they glorify'd him not as God, neither were thankful, but became vain in their Imaginations, and their foolish Heart was darkned. Professing themselves to be wise, they became Fools.\** Upon the whole, if Creation is the *peculiar* Work of the one true God, and a *Demonstration* of his being, when Christ is said to create the World, it cannot be as a *subordinate Agent*, separate from his Father, but as one that has the same Power and Perfections, &c. and consequently, the Author's Explication of a supreme and inferior Creator must be prodigiously squeez'd, unnatural, and unscriptural; and so can be no parallel Case to illustrate the *blazing* Invention of a supreme and subordinate God; and his Method of reconciling the Unity of God with the Divinity of Christ must appear, after all, trifling and abortive. The *Socinians* long ago rejected this Scheme as inconsistent and monstrous; and therefore, by a surprizing Turn of Language, and some peculiar Reaches of Criticism, they had a knack of wresting all those

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\* Rom. i. 20. &c.

those Texts, that speak of Christ's creating the *World*, to a *metaphorical* Creation, which is doubtless a torturing of the inspired Writings, but more favourable to common Sense, and less clog'd with Difficulties, than the very fine Advances of our Author and his Collegues.

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## C H A P. VI.

*An Enquiry concerning the Object of the Christians Worship; wherein the Unreasonableness of degrading the Son of God, who, according to John v. 23. \* is to be honoured even as the Father, will appear conspicuous; and the assigning such Degrees of divine Worship, as will admit of the Distinction of supreme and subordinate, trifling and unscriptural, seeing the one ultimate Object of it is Father, Son, and Holy Ghost, exclusive of all others.*

Ver. 23. **T**HAT all Men should honour the Son, even as they do the Father. He that honoureth not the Son, honoureth not the Father.

This is a pregnant Demonstration of our Lord's Equality, as Son of God, with his eternal Father, both in Nature, Dignity, and Glory; for to whom *equal* Honour and Worship is due in all respects, they must be of equal Dignity, &c. So that if the Son was not God by Nature, there would necessarily be some peculiar and distinguishing Mark of Honour due to the Father, and *commanded* to be paid to him, which was not due to the Son;

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\* Among the Verses refer'd to by the *Appendix*, and will therefore be consider'd as the Foundation of the following Chapter.

Son ; but there is none ; for all Men are under equal Obligations by this very Text, to *honour the Son even as the Father*, *καθὼς*, in like manner, *i. e.* with the *same* divine Homage, sacred Adoration, and religious Obedience ; and however some have attempted to *wring* this Passage to a low Meaning, suitable to their low and prejudic'd Thoughts of the Saviour of the World, who not only ransom'd us from temporal Thralldom, but eternal Misery, no other Interpretation, than I have given, can be consistent with the Context, and the whole Strain of Scripture ; for are we bound to call upon God the Father, as one that alone can hear and answer our religious Prayers ? so we must call upon *the Name of Jesus Christ his Son,\* our Lord*. Are we to adore and bow down prostrate before God the Father ? the same Expression of Submission and Allegiance is due to God the Son, by the whole rational Creation, by the highest Order of Creatures.† Are the most *lofty* Ascriptions of divine Honour, Glory, and Praise, paid to God the Father ? they are also paid to God the Son.‡ Are we oblig'd to make the Father the *Object* of our Faith, Hope, Joys, and religious Trust ? so we are requir'd to make the Son.¶ Are we commanded to love God above all, with all our Hearts, Mind, and Strength ? so must we love our dear Lord Jesus *more than Father or Mother, Brother or Sister, House or Lands ; yea, than Life itself ;§ and if any Man love him not* (sincerely and with the highest Affection) *let him be*, says the Apostle, *an Anathema Maranatha* ; for he is our *Life, our Hope, our Peace, our All.*¶ Are we requir'd to make an absolute *Resignation* of our Understandings and Wills to the Authority of God ? so must we be *subject* to Christ, our very Thoughts must be

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\* Acts ix. 14. 2 Cor. xii. 7, 8. 1 Cor. i. 2. † Rev. iv. 10, 11.  
 ‡ 2 Pet. iii. 18. Rev. v. 12. ¶ John iii. 36. xiv. 1. Phil. vii. 13.  
 Psal. ii. 1, 2. § Matth. x. 37. ¶ Col. iii. 4. 2 Tim. i. 10  
 Eph. ii. 14. Col. iii. 11.

be brought into Captivity to the Obedience of Christ, we must take his Yoke upon us, and do his whole acceptable Will.\*\* Finally, are we to live unto God as our ultimate End? so we must live unto Christ, who died for us and rose again; the Advancement of his Glory and Interest should be our principal Aim and Design, for *to me to live*, says the great Apostle, *is Christ, and to die is Gain.*†† I do but hint these things, because they may be probably more largely handled in other Places. One thing I can't pass by unobserv'd, and that is, that our blessed Saviour is, in a particular Manner, the ultimate Object of our Worship in the Lord's Supper, the chief Design of that holy Institution being to honour him distinctly, by a grateful Commemoration of his dying Love, by the Exercise of a lively Faith on him, by a renewed Dedication of ourselves to him, *as the Lord our Redeemer*, publicly ascribing Glory, Dominion, and Praise to him, as one God with the Father; and it ought to be remembered, that in all Ages of Christianity, the Celebration of this Feast of Love has been reckon'd the most solemn Part of divine and publick Worship, and not unjustly; for here we adore the Love of God for the Gift of his Son; here our Faith, Love, Hope, Joy, and every Grace, is drawn forth; here we have Communion with the Father, Son, and Holy Ghost, rejoyce in the Smiles of a reconciled Father, profess our Homage and Allegiance to the Lord Jesus, *as supreme Lord and Lawgiver*, and without Limitation, secret Reserves, or Distinction of Worship into Supreme and Subordinate, we ultimately devote ourselves to his Glory and Service. But should we disbelieve his Godhead, what Errand could we have at his Table, unless it was to tread his Blood under foot? What Adoration could we there pay him? and how could we venture to commit ourselves, and our All,

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\*\* 2 Cor. x. 5. Matth. xi. 29. Col. iii. 24.  
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†† 2 Cor. v. 15. Phil. i.

for Time and Eternity, into his Hands? how could we say with the Apostle, *I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that Day?*\* If Christ be not God, the ultimate Object of Worship with the Father; how *strangely* hath ours been misplac'd? alas, we have given away that Glory to one, which is *due* to the great Jehovah alone; the *Arians*, who have concealed themselves in our Assemblies, have preposterously joyn'd with Idolaters, and so partook of the Sin: † But methinks the gracious and faithful God, who promis'd to lead his Churches into all necessary Truth, would never have suffer'd them, in all Ages, to err so grossly, so *dishonourable* to himself, and so *dangerous* to his People, in their Faith and Practice, as to the Saviour. But admitting this Argument is not so strong and cogent a Proof of our Lord's Divinity, as some would have it, can it be imagin'd that this Ordinance should be so much *own'd* and blest'd, to the *Comfort* of the Saints, who there pay their Lord supreme Homage, if he was not by Nature God? It must, indeed, be confess'd with *blushing*, that it has been an Institution vilely prostituted by the *British Protestant Nation*, to serve the lowest Purposes; and *worldly Motives*, it may be fear'd, have drag'd on Thousands unprepar'd to the sacred Solemnity, that otherwise had no *Heart* to come, a Sin of a lowring Aspect, which concurs, with our *Oaths*, *Luxury*, and *Oppression*, to fill up the Measure of our Iniquity: But however this be, I would appeal to the Faithful of all Denominations among us, hath not God often vouchsafed his *Presence* with you in this Ordinance? han't you enjoy'd *much* of Heaven and *spiritual* Pleasure, and even spy'd his Goodness passing before you? han't your Souls melted at his Love, and  
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\* 2 Tim. i. 12.

† This Thought I find pursu'd with admirable Strength by Sir Richard Blackmore, in his just Prejudices against the *Arian Hypothesis*, to which I refer the Reader.



your Hearts been fir'd with noble *Æmulations*, to please and glorify the Redeemer God all your Days? and can it be ever thought the good Lord would have given such *feeling* and internal Evidences of *Christ's* Divinity? that the Almighty, who is so *jealous* of his Honour, would afford his own gracious Presence and Blessing to the Churches in the very *Act* of Idolatry? Who can be so stupid or so hardy as to suppose God would thus encourage his Churches, to *supplant* the Honour of his own Name? so that nothing should unhinge our Faith of this, that our Lord is to be worshiped as the Father. So strong is the Force of this Truth, so prevailing, that Dr. *Clark*, in his Paraphrase, is fairly led to acknowledge it: "All which things plainly shew, that it is the Mind  
 " and Will of God the Father, that the Son should be  
 " honour'd with the *same* Faith and Obedience, which  
 " he requires to be paid to himself." If the Doctor cordially approves of this Comment, as his known Ingenuity can't make us suspect, till he retracts it; because, tho' another's, he has recommended it to the World without any Sign of Dislike, for the *Instruction*, and not the *Deception* of those for whom his *familiar* and *easy* Exposition is adapted; all the Difficulty will be in the mean while to accommodate his *Scheme* to it; for if the *same* Faith and Obedience is due to the Son as the Father, they must necessarily be one, not only in Will and Design, but in Nature, Power, and Glory, unless we worship those who *are by Nature no Gods*, contrary to *Gal.* iv. 8. or give that *Glory* to Christ, which is appropriated to the supreme Being alone, contrary to *Isa.* xlii. 8. But,

*First*, If we may worship one, who is by Nature no God, then 'tis obvious, that the Heathens were only to blame for the Number of their Gods; or for paying divine Honours to them when not commanded; but the Apostle plainly fixes a Charge of Idolatry upon them, for doing Service to them which by Nature are no Gods: The

Reader may easily see 'tis not for doing it without divine Authority, not for mistaking the Person or Persons who were Gods by Office, but for giving it to those who were *Idols*, and no true Gods; which Accusation he must very *oddly* draw up against them, if, by the Christian Doctrine, divine Worship was *commanded* to be given to one who was not God by Nature; for how justly might they have recriminated and said, with what a Face can you level your Reproaches against us for being Idolaters, in worshiping those who are not by Nature Gods? do not ye worship a God by *Office*, that *depends* on the supreme God for all the Power he is vested with, and is no more a God by necessity of Nature, in Reality and Truth, than those we adore and invoke? Where is the Justice of the Charge, that what is *Idolatry* in us should be none in you? These things might easily have been retorted, had there been any room for them: But in short, the Case was this, *another God*, besides the supreme Being, was never known in the *Dawn* of Christianity; neither the Law nor the Prophets, Christ nor his Apostles, ever intimated any thing like it, but all *conspire* in this *fundamental* Rule, that divine Worship is his incommunicable Due; and all that depart from this primary and perpetual Law, that set up a God by Office, and pay him *religious* Worship, introduce *new* and incomprehensible Mysteries in our Religion, Mysteries *hidden from Ages and Generations past*, and never yet made known by divine Revelation, unless it be such a Revelation as *Socinus* pretended to, concerning the Meaning of that Text, *He came down from Heaven*, &c. which, as he wanted Reason to support, consistent with his Hypothesis, he pretended 'twas reveal'd to him, viz. \* " That Christ, before he " enter'd upon his prophetick Office, was taken up in " to Heaven to be instructed in the Gospel, and then " came

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\* See *Sherlock's Vindic. Notes on Athanasius*, p. 141.

“ came down from Heaven again, to publish it to the “ World :” Which is so awkward a Discovery, and so contrary to the whole *History* of the New Testament, that few, who have their Eyes open to read it, can easily, one would think, assent to the *waking* Dreams of a warm and pregnant Fancy. But,

*Secondly*, if the *same* Faith and Obedience is due to the Son as the Father, then we ought to give that Glory to Christ which the Scriptures appropriate to the supreme Being ; which, supposing our Lord to be inferior to the Father, saps the very *Foundation* of Christianity, and shakes all the *Pillars* of Reason.

It thwarts the whole *Spirit* and Design of the Gospel, which was adapted to *raze* out all the Footsteps of *Idolatry* ; and it had this glorious Effect, wherever it first spread, by its irresistible Light, to dispel, in a great Measure, the thick Fogs of Ignorance, Superstition, and false Worship ; to pluck up by the Roots the Seed of Idolatry, sown by the grand *Enemy* of Mankind, to overturn his throng’d *Oracles*, demolish his Temples, and spoil the Craft of his hoodwink’d Priests : And should we now admit a supreme and subordinate God, and Worship to be paid to each, we should lay a Foundation for introducing *Idolatry* into the World again ; for since the *Distance* between God and his Creatures is taken away in the Affair of Worship, and it may be *lawful* to worship one who is not the supreme Being, there is nothing left to determine it, but the *Declarations* of his Will ; and how soon might a Man of *Socinus’s* Thought, by a lusty *Spring* of Imagination, find out more Objects of Worship ? or, at least, if Men should once come to have little or no Reverence for the divine Precept, they may gradually slide into the Sink of Idolatry, and know no Bounds to their Superstition. But would we only listen to the Dictates of true Reason, we might, perhaps, easily discern the Notion of paying religious Worship to one, who is not God over all, subversive of all the Prin-

ciples of natural Religion; for if Christ is not God equal to the Father, he must be infinitely distant from him both in Dignity and Duration; for there is no possible *Medium* between finite and infinite; and consequently, no divine Honours, no religious Adoration, can be due to him, according to the strict Sentiments of sound Reason, which knows but one supreme Being that is adorable, even the Maker of Heaven and Earth; and was it agreeable to the Law of Nature to admit more than one God the Object of religious Worship, it had been no Crime in them that worship'd *many* Gods, if they chanc'd to live before the giving of a *positive* Law from Heaven to the contrary: Nor can the most fulsome Idolatries be chargeable with Sin among the *Indians* and others, who never heard of the Law of *Moses*, or the Gospel of *Jesus*; for unless they transgress some Law, they do not actually sin; consequently, supposing it consistent with the Law of Nature to worship more than one God, they are innocent, and as little liable to the Charge of Idolatry, as he that worships the one living and true God, which I scarce believe any Christian can think. And add to this, since the Scriptures assure us that God will not give his Glory to another, because he is true to his Word and *cannot*, and unchangeably just to himself and *will not*, 'tis evident, that tho' Christ be another Person, he is not *another God* from the Father, but one and the same Jehovah; and what tho' there may be insuperable Difficulties in conceiving the Doctrine of the Trinity, that perplex and nonplus our Thoughts, I leave it to the serious Consideration of the calm Enquirer, whether 'tis not far more easy and justifiable, to suppose the Truth of it (as 'tis reveal'd) than to believe at the same time it should be both an indispensable *Duty*, and a flagrant *Sin*, to worship any but the true God, which is a manifest Contradiction in Morality; and certainly, 'twould be a Favour to the World, receiv'd with Gratitude, would some of the Anti-trinitarians, of the quickest

quickest Acumen and refin'd Thought, who are best form'd for strong Reasoning, attempt to set this Question in a proper Light, viz.

Whether the Command of God, who has absolutely and *strictly* forbidden the least divine religious Worship to be paid to any Being besides himself, may be suppos'd, *after this*, to make another Being worthy of divine Adoration, who, superceding such a Command, is by Nature infinitely *unworthy* of it, and in all respects an *unfit* Object?

Till this be *fairly* done, they, who are not already plung'd into the growing and *fashionable* Errors of the Day, should, in justice to their own Reason, as well as regard to the sacred Writings, make a full Pause; for if it be Idolatry to give divine Worship to a Creature, and Christ is no more, we are in danger of running into a Sin of a hideous and frightful Aspect (as the Scriptures every where represent it) or if it be pleaded that the *Command* of God is our Warrant for giving this Worship to an inferior Being (besides what has been already suggested) that the Reader may see the Invalidity of this Plea, let him only consider, that Idolatry, which is in itself a Sin, and was always so accounted by God himself under the Old Testament, is now under the New Testament become a *necessary* Duty; which is little else than overthrowing the *natural* and eternal Differences between Good and Evil, and making Idolatry, which is one of the *worst* of Crimes, a mere arbitrary, accidental, innocent thing. But doubtless, all Men of serious Taste and true Piety will readily acknowledge, that practical and moral Difficulties, in Matters of Religion, are far more to be regarded than what is barely speculative and intellectual, because Religion was design'd more as a Guide of our Conduct and Life, than to satisfy a curious and prying Temper. These are heavy Clogs upon the new Scheme, which I despair of ever seeing removed; and therefore will venture to say, that as long as

the *first Commandment* stands recorded in the 20th Chapter of *Exodus*, two separate Objects of divine Worship, one a God by Nature, and the other a God by Office, can never be reconciled with that punctual and express Command, *Thou shalt have no other Gods before me.* To what a desperate Pinch must the *Arians* be reduc'd upon this Argument of Worship, if they would act fairly and above board, and not retreat to their Coverts of Ambiguity? for in short, all who deny the Godhead of the Son, *i. e.* of his being of one Nature with the Father, must hold either that our blessed Saviour is but a *mere Creature*, however dignified above others, which, supposing his proper Divinity, is *direct* Blasphemy; and that this eminent and exalted Creature is to be worshiped with divine Honours, which is running into the *Dregs* of Idolatry, and entrencing upon the *Rights* of Heaven; or else, with a *Swarm* of foreign *Sacnians*, that Christ is not to be worshiped at all, which is repugnant to the whole Stream of Scripture and Antiquity, and differing with all, that in every Place call upon the Name of *Jesus Christ our Lord*, both theirs and ours, concerning the Object of their Faith, Hope, Love, and Adoration.

But against this, the latter Clause of the Text stands as an *unshaken* Bulwark. *He that honoureth not the Son, honoureth not the Father that sent him.*

These Words may *flash* the brightest Conviction of our Lord's Dignity and Godhead; they don't *darkly* intimate, but plainly prove, that the Son of God must be honour'd with the same divine Homage and Adoration as his eternal Father; and that God will own none for his true Worshipers, but those who thus honour his coequal Son. So that in vain do they pretend to be *zealous* for the Father's Honour, who neglect, despise, and dishonour the Son; for he that honoureth not the Son, in the same Manner, and with the same Faith, Obedience, and Adoration, as the Father, dishonoureth the Father who hath sent his beloved Son into the World, attested with undeniable

deniable *Evidence* of Original divine Power and Authority, which is a shining Display of his true Godhead. And tho' this Text may look with an ill Aspect upon all who *confessedly* deny divine Honours to the Son of God, it ought not to be thought *harsh* or unwarrantable, if a just Explication of it should *point* out their Danger; especially, seeing 'tis confirmed in other Places of Scripture, *for whosoever denies the Son has not the Father* ;\* whereas *he that hath the Son hath Life* ; and *he that hath not the Son of God hath not Life* : And seeing no Man can say that *Jesus is Lord* but by the Holy Ghost, beware least any *spoil* you (says the Apostle) thro' *Philosophy* and *vain Deceit*, after the Tradition of Men, after the Rudiments of the World, and not after Christ ; for in him dwelleth all the Fullness of the Godhead *bodily* ; not of divine Dominion, Power, and Authority, as some turn the Words, but of the real divine Nature. But supposing their Gloss to be genuine, as Dr. Fiddes observes, “ ’twould serve to little purpose, since it can never be believed by any rational Man, that a Person, who is not strictly and essentially God, ever had, or ever can have, all the Power, Authority, or Dominion of God ; it is to no effect, to say that Divinity is only an Attribute, and that there is a Difference between the Godhead and the divine Nature, the latter properly denoting Substance ; for let Godhead or Divinity signify an Attribute, as well as the Word Infinity, or Omnipotence, yet Divinity can be no where without a *divine Substance*, any more than Infinity can be any where without *something infinite* ; or almighty Power without a *Subject* wherein it resides.”† The Father and Son then must be one eternal Being, seeing the divine Nature or Godhead is indivisible ; and as the essential Attributes, Dignity, and Excellency of the Deity, are the only Basis and

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Foundation

\* 1 John ii. 23. v. 12. 1 Cor. xii. 3. Col. ii. 8.

† Vol. i. p. 421.

Foundation of divine Worship, what is due to the Father is due to the Son, as the supreme Being; so that to deny him divine Honours is a Reflection and a Disparagement to the Father, as well as an undervaluing his Love, in sending him into the World.

But to solve all this, 'tis offer'd, † that Worship may be supreme and subordinate, viz. *that we ought to esteem every Being, that has any valuable Qualifications in it, according to the Degree of them. God supremely or above all, because he is the best, most amiable, and the greatest of Beings; yet we may esteem and love a good Man subordinate-ly, according to the Degree of his Goodness, &c.*

All this is freely granted, and what will it amount to? No more than that supreme divine Worship, which is God's incommunicable Due, must be reserv'd for him alone, as *suitable* to the Dignity of his Being; and that subordinate inferior Esteem, Love, Honour, and the like, may be *safely* given to a good Man, suitable to his respective Worth: But this is not higher, or lower, properly, but a quite *different kind* of Honour; for that which is paid to God is strictly *divine*, whereas the Honour or Esteem paid to the good Man, is meerly *civil* Respect, which differs *toto Cælo*, even in some respects, as much as the Creature is distant from the Creator, where there can be no *Degrees* of Comparison: And if the Author will call *divine* Worship, which is God's peculiar, *supreme*; and *civil* Worship, or Respect, which is due only to fellow Creatures, *subordinate*; there will be no dissenting Vote; and then, tho' Christ be a Creature according to the *Arian* Hypothesis, he may have the latter paid to him without Danger of incurring the Guilt of Idolatry; but then he will be worship'd with *no divine* Honours at all, contrary to the express Tenor of Scripture. The Question then is not, whether there



there be supreme and subordinate Worship, the one divine, appropriated to God alone, the other civil, due to his Creatures; *since this is agreeable to Reason, and to the Practice of all Mankind, of the best of Christians as well as others*: But here lies the Pinch of the Argument, whether there be Degrees in divine Worship, in that Honour that is appropriated to the great God, when he has sworn, *he will not give his Glory to another*. This the Author should have vindicated and clear'd up before he attempted to assign what Worship is due to our Lord, and not left the *unwary* Reader bewilder'd in more gross Confusion than can with any Colour of Justice be charg'd on the Presbyterian Litany, which is a Fling that looks very mean, considering who throws it; and the very trifling Occasion taken to cavil; for he may know that the Graces of the holy Spirit, influencing the Minds of Men, and all his precious Gifts, are by a usual Metonymy in Scripture call'd by the Name of the Holy Spirit; and agreeable to this God has promis'd, *he will give his Spirit to every one that asks it*; and surely then we may pray, to Father, Son, and Holy-Ghost, the great God, and the Father of Lights, from whom comes every Blessing; *Let thy Spirit dwell in us*, without the least Absurdity. But this by the way.

Having thus wrapt up his Subject in Darkness, he proceeds to offer some glimmering Conjectures, how the Worship due to Christ may be regulated: He supposes him to *know our Hearts*, to be impower'd by the Father, to bestow all our Blessings, and that we may ask them of him, and thank him when we have received them; but that the Father must be esteem'd and loved as the principal and original Author of all Mercies, and the Son only as the Means of conveying them to us; or as the Father's Agent in bestowing them, who therefore undoubtedly deserves Worship, but not in the same degree as the Father, who is the ultimate Object of it. \*

If

If he means by this Paragraph, which I have contracted for Brevity's Sake, tho' given the Sense of it as near as possible in his own Words, that the Son may deserve a subordinate, *i. e. civil Homage* or Address, without breaking in upon the divine Prerogative, 'tis too plain to be denied; for, abstracting all his supereminent Perfections as Son of God, we might safely ask a Favour that was *in his Power* to grant, and thank our Benefactor when we receiv'd it; was he only a Man, we might likewise esteem, honour, and love him, *proportionable* to his Value: But then how is the Son *honour'd even as the Father*, with a like *Subjection* of Soul and Conscience; and in the Performance of *all* those religious Duties, which are *due* to God alone?

Or if he means that the Son has more than a civil, even proper divine Worship paid to him, tho' in a *lower* Degree than the Father, he shou'd first have prov'd either from Reason, or Scripture, that there were Degrees in divine Worship, and fix'd on what Degree of it is due to Christ, least we should exceed therein, and so *derogate* from the Father's Glory: 'Till this is done, he does but take for granted what he can never prove, and so will *never* be allow'd; especially when the Scriptures ascribe divine Honours and Adoration to Christ, which is proper to God only, and which the glorious Work of Redemption, accomplish'd by him, is a strong and almost *invincible* Motive to give him. Hence St. *Chrysostome* gives this as one Reason, why the Son of God was incarnate, to become the Saviour and Redeemer of Mankind; because if it had been possible for a Creature to undertake and effect our Redemption, Men would never have thought they could have Esteem enough for him, or have made due Expressions of their Gratitude, unless they had deify'd him, and committed Idolatry in worshipping him, and paying him all divine Honours; and to prevent this in *Moses*, who was but a temporal Deliverer, and but a *Type* of Christ, his Sepulchre

chre was conceal'd from the *Israelites*. So dear is the Memory of great and generous Benefactors wont to be, that Men are apt to think they never can be sufficiently grateful to them, unless they even adore and worship them, which was one chief Occasion of Idolatry among the Heathens; therefore the Redemption of the whole World was a thing that could only belong to the Son of God, to whom all Love and Reverence, all Worship and Adoration is due. \*

But let us see what the Author drives at under the *Shelter* of his confus'd Distinction of Worship into supreme and subordinate; and as he has stated it, I conceive, he can *justly* intend no more than a *bare* civil Respect and Worship due to Christ; tho' at the same time I believe he aims at something else equally liable to Exception, *viz.* that the Worship paid to our Lord is only *relative* as M E D I A T O R, and so of an inferior Degree, than what is offer'd *ultimately* to the Father.

This he endeavours to support by three Particulars. †

1st. *That the Father is the supreme and ultimate Object of Worship.*

2dly. *That Christ is to be Worship'd only as Mediator.*

3dly. *That all Worship, which is to be given to Christ, must and does redound to the Glory of his God and Father.*

The Force of all which Arguments I shall impartially examine.

1st. I shall enquire whether the Father is the supreme ultimate Object of Worship, *exclusive* of the Son and Holy Ghost.

That there is but *one* ultimate Object of Worship, who is the supreme Cause, the first efficient and last End of our Beings, we all own. The Question then be-  
tween

\* See *Jenkin's Reasonableness of the Christian Religion*, Vol. 2. p. 366.

† *Unity*, p. 39.

between us is, whether this God be one Person or three Persons (I don't mean *separate* distinct Persons as among Men;) and tho' the Light of Nature teaches us there is a God, yet what he is, and what proper Apprehensions we ought to have of his glorious Being, none but himself, who is only wise, is able to describe to us; so that our Ideas of him shou'd be *regulated* according to the Discoveries he has made of himself in the inspired Writings. This Question then the Holy Ghost in Scripture must *determine* for us: We could never have known by our deepest Searches, and highest Improvements of Reason, that the supreme Being, which exists necessarily and eternally, and is every way absolutely perfect, was Father, Son, and Holy Ghost in one eternal, undivided Godhead, had we not been led by express Revelation to form such a Conception of him: There we read of three Persons, as the *joint* Object of our Homage and solemn Worship. † *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, Son, and Holy Ghost.* Mention also is made of the three Persons in John 15. 26. *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. And so Chap. 16. 14, 15. He shall glorify me, for he shall receive of mine, and shall shew it unto you; all things that the Father hath are mine: Therefore said I, that he shall take of mine, and shall shew it unto you.* If we only compare these two last Citations together, 'twill be a Demonstration of three Persons in one Godhead; for if we may attend to Truth it self, nothing can be plainer than that here are three Persons spoken of, and such a perfect *Communication* of all things between them, as the *Property* of each, that nothing less than an *undivided* Unity of Nature and Power can be concluded from it: But not to be here too tedious in the Examination of every particular Testimony to this Doctrine, I shall refer the Reader to the Places in the

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† Matth. xxviii. 19.

Margin. \* And finally, without recurring to the Old Testament, where are many and no *feeble Hints* of a Plurality of Persons in the Godhead, or searching out all that are in the New, let 1 John 5. 7. be fairly considered; for *there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one.* If these be the express Words of Revelation, they will bid fair to reduce the Controversy to an Issue; and therefore it has been thought *expedient* by our Adversaries to reject the Text as spurious and interpolated: But thus to raise Objections against the Authority of the Books and Verses they can't *reconcile* to their *Hypothesis*, to cry out of corrupt and false Copies, wrong Translations, Interpolations, and every thing else that may render those Places *suspicious* that make against them, and even to add *new Scriptures* to the sacred Canon, to keep their Friends in Heart, looks as if their Cause was weak and tottering, to need such little Methods to support it. But let us see what is objected against this Passage; and the chief Pretence is, *that 'tis not found in the most antient Copies of the Greek, nor cited by the Antients.* Waving the Enquiry into the Fact, which may shortly be done by better Hands, I would only lay down this Position:

That this Verse was either *raz'd out* by the *Arians*, or since *added* by the *Trinitarians* to *serve* their Cause, and let the Reader judge which of the two is most *probable* by the following Hints.

1<sup>st</sup>. St. *Jerom*, about thirteen hundred Years since, assures us, that this Verse was found in the Copies he had; and publickly complains, and contests it, that in those Copies where 'twas wanting, 'twas *expung'd* by the *Arians*, because 'twas an undeniable Proof of the *Trinity in Unity*.

2dly.

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\* Luke i. 35. John xiv. 16, 26. compared with John x. 30. and Acts v. 4. Gal. iv. 6. 1 Cor. xii. 6, 11. 2 Cor. xiii. 14.

2dly. *Tertullian*, who lived long before this, plainly cites this very Passage in some of his Writings.

3dly. *Cyprian* also, who wrote before *Arius* was born, and consequently, as *Dr. Hammond* observes, before the Time in which there could be any Motive to have made this Insertion, cites this Passage: His Words are, the Lord saith, *I and my Father are one*; and again, of the Father, Son, and Holy Ghost, it is WRITTEN, and *These Three are one*. Mr. *Emlyn* has a Fetch to elude the Force of this; for he supposes *Cyprian* refers to the eighth Verse, by a mystical Interpretation of *the Water, the Blood, and the Spirit*, \* as signifying Father, Son, and Holy Ghost. But to cut off effectually his Way of arguing, I shall produce the Authority of Mr. *Emlyn* himself in the very Page before; where, endeavouring to spoil and baffle the Evidence of *Tertullian*, (who speaking of Father, Son, and Holy Ghost, says, *These Three are one*, and 'tis WRITTEN the Father and I are one); the former of these Mr. *Emlyn* observes he speaks for himself, viz. *These Three are one*, not as any part of Scripture, as he says the next Words are, viz. 'tis WRITTEN, *the Father and I are one*. Now let the Impartial judge between one Page and another of this Author's, and see, whether, when *Cyprian* says 'tis written these three are one, this should not denote it to be a part of Scripture, as well as *Tertullian's* saying 'tis written, that the Father and I are one, for both say 'tis WRITTEN; and 'tis not surely written in the eighth Verse, of Father, Son and Holy Ghost, that *these three are one*, and consequently this Gentleman has offer'd a very just and *unanswerable* Reason, why *Cyprian* could not allude to the eighth Verse, but must refer to the seventh. Thus there is no Fence for Mortals infallibly to guard against Mistake; Men  
of

of the brightest Genius, and most labour'd Learning, may sometimes out run themselves.

4thly. This Text was cited by *Athanasius* in his Disputes with *Arius*, and *Arius* never deny'd it to be genuine Scripture, which there is no Reason to doubt he would have done, had it been counted spurious in those Days.†

5thly. Other Scriptures are exactly agreeable to this Place.

In *John* viii. 17, 18, our Lord cites the Law concerning the *Validity* of a Testimony by two or more Witnesses ; and then he reckons his *Father* for one Witness, and *himself* for another ; he speaks not here of the *Spirit*, because *he himself was not glorify'd*, nor the Spirit yet manifested by that eminent and glorious *Effusion*, which was to follow after his Ascension ; but he foretels, *Joh.* xv. 26. that this third Witness was to be sent from the Father by him : And how agreeable is this to the Passage under Consideration, where Father, Son, and Holy Ghost are said to *testify* to this Truth the sacred Penman was endeavouring to establish, viz. *that Jesus is the Son of God?*§ And this Testimony of all three Witnesses is *divine* ; so that if the Authority of one of them is questionable, all upon the same Grounds may be rejected ; because their Testimony is of *equal* Authority, distinct, personal, and divine ; if not distinct and personal, they could never be said to be three Witnesses ; and if not divine, our Faith, which is built on their Testimony, would not be divine ; and if we disbelieved the Testimony, *we should make God a Liar.*¶ But,

6thly. If we suppose this Text absent, the Sense of the Context will be lame and imperfect, and the *Connection* of the Argument broken ; for not only the Copulative *Kai*, *and*, which join these Words with the ensuing Verse, must be thrown out, but the Argument of the 9th Verse

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† See *Cheyet* of the Trinity, pag. 255.

§ Ver. 5. Ver. 9.

¶ Ver. 10.

Verse entirely lost : Verse 9, *If we receive the Testimony of Man, the Testimony of God is greater.* How could there be any Comparison between the Testimony of Man and God, unless, there had been before mention made of the three Witnesses in Heaven, as well as the three Witnesses on Earth? their Number, we see, is *equal*, and their Testimony agree in one; but to convince us that Father, Son, and Holy Ghost, are not only one in Consent and Testimony, as the three Witnesses on Earth are, but one in a far higher manner, there is a very remarkable *Variation* of the Phrase to express it; 'tis said of Father, Son, and Holy Ghost, *ἕτοι οἱ τρεῖς ἐν εἰσι*, these three are one; and of the three Witnesses on Earth, *καὶ οἱ τρεῖς εἰς τὸ ἐν εἶσι*, and these three agree in one.

7thly. The expunging of this Text may with more Reason be imputed to a *Fraud* on the *Arians* side, than on the Catholics; for the Necessity of it, and Inducement to it, as Dr. *Hammond* well observes, was far greater and *more pressing* on their part, having not so much from Scripture or Reason to defend their Cause as the *Trinitarians* have. And add to this, 'twas no uncommon thing, as St. *Ambrose* assures us, for Hereticks to raze out those Passages of Scripture, that refuted their beloved Errors: He acquaints us of some, particularly, that blotted out those Words, *Job. iv. 24, God is a Spirit*; and how easily might the *Arians* play the same Game, when they had it in their Power? Ecclesiastical History is too full of their Juggles; "how they made use of  
 " their Interest at Court, when any Prince was a profess'd  
 " Patron of their Cause; how they try'd their carnal  
 " Policy in every considerable Place to pack Councils;  
 " to forge or corrupt Creeds, seduce all sorts of Men  
 " who were led more by Interest than Scripture, and then  
 " to evade, or comply with subtle Distinctions, mental  
 " Reservations, Equivocations, and such unworthy Shifts,  
 " to save themselves from Censure in a Time of Re-  
 " formation."



“ formation.” ‡ I produce not this to cast any Reproaches upon the present *Patrons* of this Cause; many of whom are Men of Learning and Probity; and God forbid they should ever run to such *Lengths* of Villany and Diffimulation. But 'tis pity some of them should be so unwilling to see and own the inevitable Consequences of their Principles; so loth to bring their Scheme to full Light, freed from Ambiguity, and fairly *laid open* to the World. But enough of this.

Upon the Whole; let the *impartial* Enquirer seriously weigh these Hints above; and I doubt not he will be led to think that the *Arians* took Care to raze out so famous a Text against them from all the Copies they could meet with, rather than that the Trinitarians should forge these Words, and insert them in the Text of the Bible, when their Cause might be *maintained*, supposing them *excluded* from the sacred Canon; for 'tis evident from the Scriptures (besides those many Texts wherein is express mention of Father, Son, and Holy Ghost,) that those Names and *Titles*, which are peculiar to the supreme Being, and whereby God has made himself *known* to the World; the most essential and incommunicable *Properties* and *Perfections* of the Deity, by which he is *infinitely distinguish'd* from every Creature; the *Operations* and *Powers*, such as those of *Creation* and *Providence*, that are *appropriated* to him; and that *Worship*, *Homage*, and *Adoration*, which is due to the supreme Being; are all *ascribed* to the Son, and either explicitly or implicitly to the Holy Ghost; and consequently their Power is equal, their Persons undivided, and their Glory one. 'Twould be needless for me to launch into the particular Examination of the several Passages that support this, when 'tis already done in too strong a manner to be weakened by the best Masters of Criticism. I shall only therefore add this:

I

Suppose

Suppose an Heathen should request the Author to instruct him in the *Knowledge* of the only living and true God, and to shew the essential *necessary Difference* between him and all inferior Beings of higher or lower Rank ; this, I am satisfied, he could no otherwise do than by shewing his Scholar wherein God hath made himself known to Mankind, viz. by his Titles, Perfections, Works, and Worship. Now, if the *very same Characters*, by which he shall describe *the true God* to the infidel Enquirer, be ascribed to the Son of his Love in the Holy Scriptures, (supposing he believe their Divinity and Authority) then as his Demonstration of the Existence, Dignity, and Nature of one supreme Being, is *just* and valid ; so our Proofs of the essential Deity of Christ must be equally *strong* and forcible ; and consequently, they having the same divine Nature, Excellency, Perfections, and Glory, and concurring in the same Works of Power and Mercy, the same Adoration and religious Acknowledgments are due to Father and Son, and by the same Reason to the Holy Ghost. There is not one *kind* of divine Honour due to the Father, and another to the Son, nor one *degree* of Honour due to the Father, and another to the Son ; for there can be no Degrees imaginable in one and the same Excellency, which is undivided and infinite, and so exceeds all Bounds, and can have no Degrees ; and if there be no Degrees in the *Excellency of the Object*, which is the Ground and *adequate Reason* of divine Honour and Worship, there can be no Reason for a Difference of Degrees in the *Worship itself* which is due ; and consequently, *all Men should honour the Son, even as they honour the Father*, which might suffice. But as the Author has attempted to shew that the Person of the Father only is the true Object of *ultimate*, divine Worship, *exclusive* of the Son, and Holy Ghost, to set this important Affair, if possible, on a better footing, I shall enquire,

*First*, What we may understand by the Word *Father* in Scripture, when *joyn'd* to the Term of *God*, or spoken of him.

*Secondly*, Prove that divine Worship is paid, in the New Testament, to the whole Trinity, which will be a Demonstration that the supreme Being, who is the ultimate Object of Worship, is not *one Person*; but *Father, Son, and Holy Ghost*.

*1st*, What we may understand by the Word *Father* in Scripture, when *joyn'd* to the Term *God*, &c. And,

*1st*; The Term *Father* is attributed to God *essentially*, and then it includes all the three uncreated Persons; because they are co-equal, and have one Nature, Will, Power, and Energy, and so one and the same supreme Deity, in opposition to every false feign'd God and Image, &c. which is sometimes called *Father*, as in *Jer. ii. 27. Saying to a Stock, thou art my Father, &c.* But to the utter Exclusion of every Idol God, the *Jews* acknowledge the supreme Being alone their God and Father, *Isa. lxiii. 16. Doubtless thou art our Father, tho' Abraham be ignorant of us*: And in Chapter *lxiv. 8. ועתה יהיה אבינו* But now, O Lord, thou art our Father, we are the Clay, and thou our Potter, and we are all the Work of thine Hand. So *Psal. lxxxix. 26. He shall cry unto me, thou art my Father; my God, and the Rock of my Salvation.* In the same Sense 'tis frequently us'd in the New Testament, our Lord himself being the Interpreter, as in *Matth. vi. 26. compar'd with ver. 30. and with Luke xii. 24, 28. Matth. x. 20, 29. Luke xii. 30, 32. as also in Rom. viii. 15, 16, &c.* And that Father, Son, and Holy Ghost are all jointly call'd upon, as our Father in the Lord's Prayer, is evident; for as God is the Father of all Men by Creation; and especially of Believers, by Redemption, Regeneration; and Adoption, these *Actions* being common to the whole Trinity, so likewise must the Title of Father, the Reason for it being the same: And all those Blessings that we pray for, flow from the Son

as well as the Father, *John* xiv. 13. *And whatsoever ye shall ask in my Name, I will do it.* The same may be said of the Holy Ghost, the Fountain and Giver of all spiritual Gifts, *1 Cor.* xii. 11. *But all these worketh that one and the self-same Spirit, dividing to every Man severally as he will.* So that when our Lord says, *John* iv. 23. *The true Worshipers shall worship the Father,* there is no room for the Author's very charitable Innuendo. (By the way then, are those the true Worshipers, who worship the Father, Son, and Spirit together, as one Being?) For 'tis notorious and open to the most careless Reader, that our Lord was not in that Text instructing the Woman of *Samaria* barely, who was the true Object of her Worship, but chiefly in *what Manner* she, and all others, should worship the true God, viz. *in Spirit and Truth*: Which Words are artfully suppress'd, for what Reason the Author best knows. But allowing the Concealment, and supposing our Lord was only directing her to the right Object of Worship, the Term *Father* can't be here applicable to the first Person of the Trinity, exclusive of the Son and Holy Ghost; for he does not tell her the true Worshipers shall worship *my* Father, or make use of any Appellation or Phrase in the whole Chapter, that might lead us to think he spoke of his own Father, in a special Sense, as he was the Son of God; for he plainly says the Father, agreeable to the receiv'd Notion that God *was* the Father of all, which is explain'd by the very next Verse; *For God is a Spirit, and they that worship him must worship him in Spirit and in Truth.*

2dly, The Term *Father* is us'd personally, and so attributed to a single Person of the Trinity.

1st, To the first Person, in most of those Instances the Author cites, who is *eminently* call'd Father, but not particularly with respect to us, but principally *in respect of Christ*, his only begotten Son from all Eternity; which Consideration is of vast and unknown Encouragement to us to worship him under so endearing a Character,

so sweet and tender a Relation, *as the Father of our Lord Jesus*, who even deigns to call us *Brethren*, seeing, as he has redeem'd us by the Blood of his Son, and thro' his Mediation adopted us into his Family and Favour, he is become to us *the Father of Mercies, and the God of all Comfort, &c.\** which is the utmost Support of our Faith, the Prop of our Hope, and the Foundation of all our Peace with Heaven, as we are Sinners; and hence the Apostle *wishes us Grace and Peace from God our Father, and from the Lord Jesus Christ:†* Which shews that the Son is not hereby excluded from being God also, tho' the Father be first in order, and, in the mysterious Dispensations of Grace towards a lost World, is represented in the Gospel as the *Contriver*, the Son at the same time considered as the *Purchaser*, and the Spirit the *Applier* of the great Salvation, &c.

2dly, As the first Person of the Trinity is called Father, so also is the second, *Isa. ix. 6.*

*To us a Child is born, and unto us a Son is given; and his Name shall be called wonderful, the mighty God אביו the Father of Eternity*, or the everlasting Father, being the efficient Cause of the Creation, as God is called *the Father of the Rain*, because the Contriver, Maker, and Giver of it. And even Jubal, the first Inventor and Framer of Musick, is called *the Father of such as handle the Harp.‡* Christ then, being Creator of the World, is justly called Father in this Text; *for have we not all one Father? hath not one God created us? Is not he thy Father that hath bought thee? hath he not made thee?§* And tho' the Original Word אב may sometimes signify a determinate Space, yet being applied to God, the Meaning is quickly known by the *Subject* (which is from everlasting) to denote Eternity; Christ then being here called the *mighty God*, 'tis an Explanation of the Word אב, which is used

\* 2 Cor. i. 3.

† Rom. i. 7.

‡ Gen. iv. 21.

§ Deut. xxxii. 6.

in this Sense, *Isa. lvii. 15. For thus saith the high and the lofty one that inhabiteth Eternity, עַלְיוֹן*. Some, I know, have been led to interpret it, the Father of the *future Age*, or Dispensation, which it must be allow'd to take in, seeing he who is *eternal* is the Father of all Ages; and so it equally serves what I produc'd it for, to shew that Christ is styl'd Father, and he is eminently the *everlasting Father*, as he is the *Author of eternal Life to them that obey him*; \* who are therefore called his Children, *Heb. xvii. 14.*

3dly, The third Person in the Trinity, 'tis obvious, is described as our Father; for all, that are *renew'd in the Spirit of their Minds*, are *born* of the Holy Ghost; 'tis his proper *Office*, in the Oeconomy of Man's Salvation, to give us a *new Birth*, as 'tis for the Father to give us Life, Being, and Motion at first.

Thus having enquir'd into the Meaning of the Term *Father*, when spoken of God, it appears, that, when taken *essentially*, 'tis applicable to the whole Trinity, in *opposition* to all Idols; or, when taken *personally*, may be applied to *each uncreated* Subsistent in the supreme Godhead. Which brings me to shew,

2dly, That divine Worship is expressly paid to the whole Trinity; which will be a Demonstration that God, who is the ultimate Object of Worship, is not *one Person*, but Father, Son, and Holy Ghost.

The Author conceives Prayer to be the *chiefest Part* of Worship; and as he thinks *no single Prayer is directed to the whole Trinity*, † he concludes that the Person of the Father is the ultimate Object of Worship, *because our Prayers are directed to him*. By the same Rule, to whomsoever Prayer, as an *Act of divine Worship*, is directed, he must necessarily be suppos'd to be the *ultimate Object of Worship*. So that the Argument is equally strong

strong for the Worship of the Son and Holy Ghost, as the Father, if we can find any Prayer in Scripture directed to them. Let us see then as briefly as possible,

*First*, Whether any Prayer is directed to our Lord Jesus Christ; and can this be deny'd or shuffled off? 'Tis so open and manifest a Truth, that the Author is compell'd quietly to own, *there are two or three directed to Christ*. And is it not surprizing, that he should make the Person of the Father the only ultimate Object of Worship then, when religious Prayers are also directed immediately to the Son? What a noble Testimony did good Stephen, in his last Moments, when upon the Edge of Eternity, bear to this Truth? This first brave Martyr for the Christian Cause, being full of the Holy Ghost, prays directly to the great Redeemer, saying, *Lord Jesus, receive my Spirit*; and again he kneeled down and cry'd with a loud Voice, *Lord, lay not this Sin to their Charge.\** In his first Supplication, wherein he commits his departing Soul into the Hands of Christ, he ascribes unto him *divine Omniscience, Love, and Power*; and in the latter Petition for his Enemies (which was such a Prayer as Christ offered upon the Cross to his Father) he acknowledges Christ's *Power to forgive Sin*, and intreats that his Mercy may be exercised in their Pardon: And not only Stephen, but the whole Body of the primitive Christians, made their Addresses to their Lord and Saviour, inso-much that they were even characteriz'd, distinguish'd, and known, by their calling upon the Name of Jesus Christ our Lord.\* And that this is meant of directing their Prayers to Christ, is obvious from the like Phrase in Joel ii. 32. *And it shall come to pass, that whosoever shall call upon the Name of the Lord shall be delivered*. This very Place is cited by the Apostle, and applied to the blessed Saviour of the World, in Rom. xvi. 12, 13. where he

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\* Acts vii. 59, 60.

† 1 Cor. i. 2. compar'd with Acts ix. 14.

tells us, that the *Jews* and the *Greeks* had one God, or Lord, without any Difference ; for, says he, *the same Lord over all is rich unto all that call upon him.* Which being spoken expressly of Christ, he must be the ultimate Object of divine Worship with the Father. And what more shining Testimony of this, than that fervent Petition address'd to our Lord, with which the sacred Canon is concluded, Surely (says Christ) *I come quickly. Amen,* his holy Church echoes back, *Come, Lord Jesus, come quickly.*

Secondly, Prayers are in Scripture directed to Father and Son jointly ; Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you, 1 Thess. iii. 11.

Thirdly, To Father, Son, and Holy Ghost, 2 Cor. xiii. 14. *The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all.*

Which solemn Benediction has entirely the Nature and Force of a Prayer, and is nothing else but the Apostle's Address to Father, Son, and Holy Ghost, express'd by a *passionate Wish* ; a vehement Request, for his beloved *Corinthians*, that these various divine Blessings might be communicated to them. And can it be suppos'd the great Apostle Paul would thus equally pray to them all, or equally bless in their Names, unless they were all equally God, equally the *Fountain* of all these Mercies ? The like Form of praying or blessing we have in Revel. i. 4, 5. *Grace be unto you, and Peace from him, which is, and which was, and which is to come ; and from the seven Spirits which are before his Throne, and from Jesus Christ who is the faithful Witness, and the first begotten of the Dead, and the Prince of the Kings of the Earth.* All that can be objected against this Place is, that by this Phrase seven Spirits may be meant *Angels*, because the Spirit is one, and not seven. But can it ever be thought that the *Angels* are the Fountain of Grace and Peace ? or is it consistent with the Christian Faith to pray unto them, when God hath said so often, he will not give his Glory to another ? And can this Passage with any Shadow  
of



of Reason be explain'd of them? when, in this very Book of the Revelation, an Angel expressly *forbids* it twice, and appropriates it to the supreme Being alone; saying, *worship God, worship God.* \* This then must be meant of the Holy Ghost, who is here call'd *seven Spirits*, "because a Number (says Bishop Burnet) † "that imports both Variety and Perfection, and that "was the sacred Number among the *Jews*. And such "a mystical Expression is no extraordinary thing in a "Book that is all over mysterious; and it imports one "Person, from whom all the Variety of Gifts, Administrations, and Operations, that were then in the "Church, did flow." But I rather conceive this Phrase, *seven Spirits*, has reference entirely to the *seven Churches of Asia*, to whom this Book was written; and therefore (which first gave me the Thought, and still confirms me in the Belief of it) 'tis repeated just *seven times*, and no more; *He that hath an Ear, let him hear what the Spirit saith unto the Churches.* § And if so, this can no more prove there are in reality *seven Spirits* (from whom these Blessings flow, which *none* but God can give) than that there are three Gods, when 'tis said, the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*; and tho' the Spirit is here mention'd before the Son, the Son is elsewhere put before the Father: Now our Lord *Jesus Christ*, and God, even our Father, comfort your Hearts, and establish you in every good Word and Work. ¶ Which intimates to us not obscurely, that tho' there be a Priority of Order among the Persons of the blessed Trinity; yet there is no Precedence in Dignity and Glory; which may serve to instruct us in that pure evangelical Worship, which is paid to Father, Son, and Holy Ghost, as *one God*, by the Mediation of *Jesus Christ*,

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\* Ch. xix. 10. xxii. 9.

† Exposit. of the 39 Articles. pag. 39.

§ Ch. ii. 7, 11, 17, 29. Ch. iii. 6, 13, 22.

¶ 2 Thess. ii. 16.

Christ, God-Man, and the *Assistance* of the Holy Ghost, which in all our Prayers, Praises, and Communion with God in all his Ordinances, is so *blended* together, as may easily lead us to apprehend that the whole Trinity have an equal and *undivided Share* in our Worship, tho' God for wise Ends hath establish'd such an admirable Order in the Conduct of his Mercy, and Love towards Sinners, as places the Son and Holy Ghost in a lower Office and Character than he bears in the glorious Work of our Redemption and final Salvation ; which Characters however are not *inconsistent* with their exact Equality with the Father in Nature and Perfections, as none can well deny, any more than 'twas a degrading and a Disparagement to the Father's *Dignity*, to assume the Character of *King of Israel*. According to this Order, the Plot of infinite Wisdom ! as the Father is considered the *Source* of all Grace and Glory, and the Son as condescending to be sent into the World to *purchase a peculiar People* to himself ; and the Spirit proceeding from the Father and the Son, to compleat the whole *good Pleasure* of God, in them and towards them ; 'tis most natural to suppose the Father the Head and Fountain of all Mercy, and so is generally first in our Conceptions, when we address our selves to the supreme Being in any Branches of divine Worship, tho', in all those Acts of Homage and Adoration, the Son and the Holy-Ghost receive undivided Glory and Honour. Let us try a few Instances.

1<sup>st</sup>. In our Prayers : Tho' it be thro' the Mediation of Christ, *that we have Access by one Spirit unto the Father* ; † if once, by the sweet *Influences* of the Spirit, we are strengthen'd to plead with him, in the *Name of Christ*, for those Blessings which are the *Fruits* of his Love, and the *Purchase* of his Son's Death ( seeing he was *actually* God

as

as well as Man, *that laid down his Life for us, and by virtue of so glorious a Sacrifice our Sins are expiated*) we shall be inviolably confirm'd in the practical Belief of a Trinity, maugre all the Blasts of cunning Dispute, and every new Puff of Doctrine that may arise to shake our Faith.

2dly, In our Praises : Tho' the Father be first in Order, yet all three Persons are so *inseparably join'd*, as may lead us to think their Glory to be undivided.

*Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in Heavenly Things in Christ.* \* Tho' the Spirit in this Verse is not particularly mention'd, his Gifts, Graces, and Comfort, which are those spiritual Blessings here spoken of, direct our Eyes and Hearts towards him, as the Author of them also : *For the Fruit of the Spirit is Love, Joy, Peace, &c.* † Hence all those, who are made Partakers of these spiritual Blessings, are styl'd *elect*, according to the Foreknowledge of God the Father, thro' Sanctification of the Spirit unto Obedience, and sprinkling of the Blood of Jesus Christ. ‡ The same Spiritual Operations are ascribed to each, § and so equal Homage and Thanksgiving is due; for every Gift, that flows from the Father of Lights, comes from the same Fountain of Goodness and Mercy, even Father, Son, and Holy Ghost, as is evident, 1 Cor. xii. 4, 5, 6, *Now concerning spiritual Gifts, Brethren, I would not have you ignorant. There are Diversities of Gifts, but the same Spirit; and there are Differences of Administrations, but the same Lord; and there are Diversities of Operations, but it is the same God which worketh all in all.* Again,

3dly, In our Communion with God : Thus, 1 Joh. i. 3. *And truly our Fellowship is with the Father, and with his Son Jesus Christ.* § We read also of the Fellowship of the Spirit, and the Communion of the Holy Ghost; which may teach us,

\* Eph. i. 3. † Gal. v. 22. 23. ‡ 1 Pet. i. 2.

§ Rom. xvi. 25. 1 Cor. i. 8. Eph. iii. 16.

§ 1 Cor. i. 9.

us, that those *refin'd* Pleasures, those sweet *Pangs* of Love, and those calm *Breezes* of Joy, which the holy Soul feels in conversing with Heaven, either in *secret* Devotion, or *publick* Ordinances, flow *mutually* from the Father, Son, and Holy Ghost; and those Graces of Faith and Love, those fiducial Breathings after God, which are exercis'd in these *pleasing* Moments, are fixed upon all the Persons of the Godhead, the Father of Mercies, the Prince of Peace, and the *God of all Consolation*, the blessed Comforter: So that notwithstanding there is an Order observ'd in evangelical Worship, wherein the Father of our Lord Jesus Christ is primarily considered, and generally address'd to in our Prayers, thro' the Mediation of his Son, and the Assistance of the holy Spirit, who helps our Infirmities; \* this only teaches us the *Wisdom* of God, in establishing such a gracious Method to encourage and embolden guilty Sinners to come unto him for Pardon, and Life, in the Name of such a *prevailing* Advocate, *who is able to save to the uttermost*; who, being God as well as Man, and having lain down his Life for us, and so purchas'd our Ransom, is now gone up to Glory, as our *Forerunner*, to prepare a Place for us, and there *Ever Lives* enthron'd at the right Hand of God, to make successful *Intercession* for us. And why should we abridge our Lord of his original Glory, as God, because he was *pleas'd*, for our sakes, to sustain so low a Character as Man also? Is there no Disingenuity in it? can any one say, such a Dispensation of Wisdom and Love proves an *Inequality* of Honour and Dignity? or is there any room here for the Distinction of supreme and subordinate Worship? That there is not, will appear by considering,

4<sup>thly</sup>, That in the solemn Ordinance of Baptism, we are devoted to the Service, Faith, and Obedience of  
 Father,

Father, Son, and Holy Ghost, the one ultimate divine Object of Worship.

Baptism being the Sacrament of *Initiation* into the visible Church of Christ, an open and *avowed* Profession of our serving the true God, and *renouncing* all other Religions but the Christian, in this sacred Solemnity, Father, Son, and Holy Ghost, are recogniz'd, acknowledg'd, worshiped and obey'd, as the one true God, in opposition to all the *Gods* of the Heathen ; yea, herein we renounce all the *Rivals* of God, *the Flesh, the World, and the Devil*, and by an Oath of Allegiance we swear Obedience and *Faalty* to Father, Son, and Holy Ghost, as our only Lord God ; and so each Person is equally the ultimate Object of our Knowledge, Faith, Fear, Love, Desires, Delight, Hope, and Trust, and so declared to be our God, who hath an *incontestable* Right in us, and we are devoted to them all, *as one God* our Creator, Redeemer, and Sanctifier : For are we baptized in the *Name* of the Father ? *i. e.* are we dedicated, by this sacred Rite, to the Faith, Worship, and Service of God the Father ? so we are devoted to the Faith, Worship, and Service of God the Son ; we are listed under his Banner, *who is the Captain and Author of our Salvation*, and are engag'd to pay him chearful Obedience and Submission, as the only Lord and *Lawgiver* of Christians : We are baptiz'd also in the *Name* of the Holy Ghost, and so profess to believe his Godhead, his Agency also in carrying on the Work of Redemption ; and so to surrender ourselves *absolutely* to his Conduct and Operations, as our Sanctifier, Teacher, Guide, and Comforter. Thus are we baptiz'd, not into the *Names*, but into the *Name* of Father, Son, and Spirit ; which is an Argument that these three *are one, and their Name one*, *i. e.* that they are of inseparable Unity, of joint Power and Authority ; for our Lord makes *no Difference* between being baptized in the Name of the Father, and the Name of the Son, and Holy Ghost ; and consequently, if they are not one in

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Nature and Glory with God the Father, and the supreme Object of Worship, the Distinction between God and his Creatures is hereby quite destroy'd, and we are devoted as absolutely and entirely to two Creatures, as to the everlasting Creator, which must needs derogate from the Honour of the supreme Being, and be no better than blank Idolatry, and a giving away his Glory. But can it be ever thought, that by this holy Institution, which was design'd to guard against all Creature-Worship, and to teach the *Gentile Nations to turn from their Vanities to the living God*; insomuch that Baptism became the Characteristick and Badge of those who were Christians; I say, can it be ever thought, that the Son and Holy Ghost, who are here propos'd as the one Object of our Faith, Worship, and Obedience with the Father, are no more than Creatures?

This is so hard to digest, that our Adversaries themselves, as they can't reconcile it, endeavour to *lower the Dignity of the Ordinance, and to interpret Baptism to be only a Rite, by which we deliver ourselves to the Institution, Instruction, and Obedience of any Person or Persons, or by which we are baptized into the Profession of the Gospel Faith, or initiated in the Doctrine of Salvation, reveal'd by Father, Son, and Holy Ghost*. This is in part true, so far as we are obliged to receive the Gospel as the sole Rule of our Faith and Worship, and to acknowledge Father, Son, and Holy Ghost, the *Authors* of our Religion, whose Authority is the same: So that in truth, this very Construction, if *duly weigh'd*, establishes the Doctrine of the Trinity; for to suppose any Authority *less* than divine *joined* with the Father, must be merely owing to Prepossession, or a strange and uncouth Imagination; for all three Persons are here named alike, and put upon the same *Level* one with another, that they should be *alike* owned, as the *one Fountain* of all Authority and Power; and if so, we are baptiz'd into the Profession of a Trinity of Persons in the uncreated Godhead.

But if we consider the Nature and Intent of Baptism, we shall easily discern that something more than this is meant by it; for as by the Sacrament of Circumcision (which has been thought analogous to Baptism) all *Proselytes* to the *Jewish* Religion were devoted to the true God, in opposition to all the *Idol Gods* of the Nations; which was also done *sometimes* by Baptism alone; \* for our Lord, by instituting this Sacrament to be administered in the Name of Father, Son and Holy Ghost, *hereby* *shows* who is the Object of the Christians Faith and Worship. And in this Sense it was understood in the primitive Church, the *Gentile Candidates* for Baptism being requir'd, "after having made a solemn Renuntiation of Idolatry and false Worship, to profess their Faith in, and Adherence to God the Father, Son, and Holy Ghost, as the true and only God."† And if this be the living God, which the Scriptures reveal to us, 'twill be a sad Case if *we glorify him not as God*: May therefore the God of our Lord Jesus Christ, the Father of Glory, give unto us all the Spirit of Wisdom and Revelation, in the Acknowledgment of Christ the Lord of Glory, ‡ and of the Holy Ghost, the Spirit of Peace, and Love, and Grace: Then shall we be satisfied, that Faith, Worship, and Allegiance, is due not only to one Person, but inseparably to all three, *the one true Jehovah*, by whom we are *created, govern'd, redeem'd, sanctify'd, adopted, comforted,* and hope *finally* to be saved; in whose Name we

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\* *Moris erat Judæis, eos, qui falsorum deorum cultu deserto ad Cultum unius veri Dei accedebant, ita tamen ut non circumciderentur, aquâ ablueri; per hunc ritum testantes, se relictis Idolis Deo vero velle servire, secundum Leges divinas Noacho & toti humano generi datas: Quod si & populo Israelis inferi vellent, & legis Mosaicæ esse observatores, fruique privilegiis populo illi peculiaribus, circumcidebantur: Sed si ab Idolis convertebantur, etiam aquâ lavabantur. Idemque mos & Hodie inter ipsos obtinere dicitur, si quis à Persis, Ismaelitis aut Turcis ad ipsos accedat. Limborch. Theol. lib. 5. cap. 67. p. 600.*

† *Wagel. Sermons, p. 316, &c.*

‡ *Eph. i. 14. Jam. ii. 1.*

are baptiz'd, to whose Service we are solemnly devoted ; in which, thro' the divine Assistance, let us resolve chearfully to live and die, *that our Hearts may be comforted, being knit together in Love, and unto all Riches of the full Assurance of Understanding, to the Acknowledgment of the Mystery of God, and of the Father; and of Christ, in whom are hid all the Treasures of Wisdom and Knowledge. And this I say, lest any Man should beguile you (says the good Apostle) with enticing Words, Col. ii. 2, 3, 4.*

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## C H A P. VII.

*An Enquiry whether Christ is to be worship'd as invested with the Office of Mediator, and receiving Power from his Father as a Gift. Wherein is demonstrated, that to worship him merely as such, as a separate inferior Being, instead of redounding to the Honour of the Father, sullies his divine Majesty, robs him of his unrival'd and peerless Glory; and is contrary to the whole Tenor of the Old and New Testament, that require us to worship the Lord our God, and to serve him only.*

**T**HE Author attempts to prove that Christ is to be worship'd *only* as Mediator ; and the better to explain his Meaning, he assigns two ways wherein this Worship may be paid him.\*

First, *When we offer up our Prayers thro' him to the Father.*

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This I conceive can be in no Sense proper religious Worship.

Secondly, *When we offer them directly to him.*

But as there is not one Precedent nor Example of any such Prayer in all the Scripture offered directly to Christ, as Mediator, in the Author's Sense, it has been the Custom of the Church of Christ in all Ages, to address themselves to God the Father, *thro'* Christ as Mediator; and when any Prayer is directed *immediately* to our *blessed Lord*, he is then consider'd, *not as acting* in his mediatory Office *towards God for us, or with us for and under God*, as the Author hints in his Reply,\* but as one who hath infinite Perfections, absolute Power, and the free Disposal of all the good things we pray for, &c. as will be prov'd. But I must begin with the first Particular.

First, *When we offer up our Prayers thro' Christ to the Father.*

There is no divine Worship paid to Christ as Mediator at all.

That our dear Lord, as Mediator, is the *Medium* of all our Converse with Heaven, we gladly acknowledge, and rejoyce in it; for he is our prevailing Advocate, and kind Intercessor, by whom we have *Access* to God in all our unfeigned Supplications for Mercy, and thro' whom we find a *Welcome* at the Throne of Grace, and have Admission to the divine Favour and Fellowship; by virtue of the Merits of whose Blood, pleaded for us, we are accepted even in *the beloved of God* and of our Souls. In this View, our Lord, agreeable to the Method of Salvation fix'd in the Gospel, is consider'd as the only way to God, by whom we offer *Sacrifices of Prayer and Praise*,† and have the Privilege of entering into *the Holy of Holies* by his Blood; thro' whom our Worship and Obedience;

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our Faith and Love, *centre* in God : We can't then have recourse to an Advocate, as the ultimate Object of Worship, he being consider'd only as the meritorious Cause of our Approach to the Seat of Mercy, and our *Acceptance* with the divine Majesty, as one *by whom* we come unto him, and are embolden'd to fix an Eye of Hope upon a God of awful Glory and stern Justice, as a *reconcil'd Father*, Friend, and Benefactor, and so *thro' him* our Faith and Hope is in God. \* So that, as Mediator, he is not an Object of Worship ; it does not terminate upon him, nor is it directed to him, but to the one God, Father, Son, and Holy Ghost, the supreme, the only Object of it.

Whence it appears, that we do not offer to *another Being*, besides the Supreme (as the Author suggests) *any religious Worship at all* ; for our Lord, consider'd in his Office of Mediator, and receiving a *dispensatory* Kingdom and Authority, &c. is only the *Medium* thro' whom our Worship is paid to the one true God, and not the *Object* of it : For as the Scriptures know no other divine Worship, nor suitable Object of it, but one, *Thou shalt worship the Lord thy God, and him only shalt thou serve* ; 'tis plain, that Christ, as Mediator, is not worship'd at all. And I conceive our Author, in his *Reply*, † has as good as determin'd it ; for Dr. *Waterland* having demonstrated (by the Author's own Confession,) ‡ “ That Prayer and “ Thanksgiving, considered as Expressions, or Marks of “ Honour, rest upon the same Foundation as Honour “ doth, *i. e.* upon the intrinsic Excellency of the Ob- “ ject ; ” in order to give new Light to it, § he refers the Reader to the sixth Chapter of *Daniel*, where *Darius* made a Law that no Petition should be offer'd to any one for thirty Days, save to the King only, under pain of High-Treason : “ By that Law, Petitions for such a  
“ Time

“ Time were appropriated to the Crown, became En-  
 “ signs of royal Dignity and Majesty, and Acknowledg-  
 “ ments of Sovereignty, in the Person to whom they  
 “ should be offered.” The Author, to evade the Force  
 of this Illustration, having, in his usual way, beg’d the  
 Question, by *supposing the Father to make such a Law, &c.*  
 desires to add another *Circumstance* to the Story of *Darius*,  
 in order to shew how Christ may be worship’d as Medi-  
 ator; viz. *Suppose Darius, after part of the thirty Days was*  
*expir’d, had issued out a new Decree, forbidding any Subject to*  
*approach into his Presence, and requiring them to petition thro’*  
*his Son; that is, to bring their Petitions to his Son, that he*  
*might immediately present them to the King; in doing this the*  
*Petitioner could not have been charged with High-Treason, pro-*  
*vided they had approach’d the Prince only as a Mediator between*  
*the King and them.*

Now let the impartial Enquirer judge, whether, by  
 this *Illustration*, divine Worship is to be paid to Christ  
 as Mediator at all. The Petitions, in this Instance of  
*Darius*, are consider’d as *appropriated to the Crown, and En-*  
*signs of Sovereignty*; by a new Decree, they are only sup-  
 pos’d to be convey’d by the Hands of the King’s Son to  
 his Father. (The Author might as well have said, by  
 some of the King’s Ministers of State; for in all Courts,  
 Petitions generally come thro’ the Hands of some of  
 them to the King; and, very probably, were not pre-  
 sented immediately to King *Darius* without their Inter-  
 position.) But does this *alter the Nature* of the Petitions,  
 or *change the Object* whose peculiar Due they are? No,  
 surely these Petitions are still the King’s *Prerogative*, and  
 he *alone* is petition’d by his Subjects, according to his  
 Decree; and the Honour of the whole must be ascrib’d  
 to him, tho’ these Petitions, or Petitioners, are *introduc’d*  
 by his Son, who can only be consider’d as the *Medium*  
 by which they are convey’d to the Sovereign. And if  
 there be any Parallel in this Case, it plainly proves that  
 God alone is the *Object* of divine Worship; and Christ,

as Mediator, the *Way* by whom we have Access to God, our Prayers and Services presented to him, and render'd acceptable for his sake.

But then further, as this glorious Mediator is God as well as Man, if we abstract his Godhead from his humane Nature, he must be regarded as the *ultimate Object* of our Faith, Love, Prayer, and Praises, as being the natural and co-essential Son of his eternal Father, and one with him in Glory, Dignity, and Duration, and so equally worthy of our Honour and Homage: Yet still, as he voluntarily became a Mediator, he is by that Institution, or gracious Dispensation; *subordinate* to the Father; and in the Discharge of this *Office*, he brings us to God the Father, Himself, and the Holy Ghost, as one God blessed for ever, in whom all our Happiness consists, and our Adoration and Services finally terminate. And really this must yield a pleasing and endearing Thought, and vast Encouragement, to come unto God by such a Mediator, who is the Medium of our Addresses to the supreme Being, as vested with this Office, and at the same time, in his *highest Character*, the ultimate Object of Worship, as one with the Father; for the Dignity of his Godhead must stamp a prevailing *Efficacy* on the Pleas of his Blood, and give never-failing *Success* to his Intercession for us. So that however some may imagine, that our Lord's interceding with the Father may be inconsistent with his being God over all, if the high Nature and Prevalency of his Intercession was duly consider'd, I am apt to think it would appear an Act of Power and Authority *incongruous* to suppose any Creature should exercise; for it can never be thought, with any Reason, that the supreme Being should give a Creature *Authority* over himself; it looks too much like a Debasement of his Majesty, and a Reproach to his infinite Wisdom, as if God did not *better* know how to *dispose* of his Grace and Mercy, than any Creature does; and yet we find in Scripture, that our Lord Jesus Christ

hath

hath the Disposal of *all* that the Father hath: Hence we read of his pleading with incontrollable Authority and Majesty, *Father, I will that they also whom thou hast given me be with me.\** Is not this rather like the Language of one co-equal than inferior? Upon the whole then, Christ, *as God*, is the ultimate Object of Worship; but as *condescending* to be Mediator, and in order to attain the Ends of divine Love, becoming also *Man*, he is in this *complex* Character consider'd only as the Medium of our Prayers, &c. which we don't direct immediately to him, but ask the Father in his Name, which is paying no Worship to the Son as Mediator.

Secondly, *When we offer up our Prayers directly to Christ, we are* (says the Author) *to consider him only as Mediator.*

Let us then consider what he urges to prove this Assertion, and instead of producing any Precedent or Example of any such Prayer offer'd to Christ as Mediator, he only alledges those Texts, wherein he guesses the true Reason of Christ's being worship'd, *is his receiving his Authority and Right to Worship from the Father as a Gift.* The first Text he cites, is *John v. 22, 23.* *For the Father judgeth no Man, but hath committed all Judgment to the Son, that all Men should honour the Son as they honour the Father.* The Author here remarks, *'tis not said that all Men should honour the Son, because he is equal to the Father.* But tho' this is not expressly mention'd in this Verse, 'tis plainly imply'd, and the whole *Stress* of our Lord's Reasoning in the *Context* depends on it. The *Jews*, as has been shewn, charg'd him with making himself equal to God, which he does not deny, wave, or explain, so as to make them think otherwise, but goes on to shew how he was equal to God, consistent with his present Appearance, by demonstrating that he did the same Works, had the same Knowledge, and the same Will; and consequently, was

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worthy

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\* John xvii. 24.

worthy of the same Honour. So that these Words, *That all Men should honour the Son as they do the Father*, does not refer to the preceding Verse (thus Dr. Clark's Paraphrase, *all which things plainly shew*) but is the Conclusion of several Arguments he had advanc'd to prove his Equality with the Father; and if the Force of the Greek Particle *καὶ*, in the foregoing Verse, is truly weigh'd, *For all Judgment is committed to the Son*, it will appear that the Equality of the Son with the Father is the Reason of his committing all Judgment to him; and consequently, of the Honour that is due unto him.\* Whence 'tis obvious, that these Words, *that ye might honour the Son*, &c. having no immediate Reference to the former Verse, they are foreign to his Purpose. And if I should recede from this genuine Interpretation, to gratify him a little, he would not hereby gain his Point; for supposing the Father's committing all Judgment to the Son be assign'd as one Reason of our worshiping him, it can be no more than as a powerful prevailing Motive; he being our Lord and Saviour, the Thoughts of what he has done for us must mightily affect our Souls, and lead us unavoidably, if there be any Constraints in Love, to express the most grateful and honourable Conceptions of him possible. So that the Father might well command us not to forget our Obligations to his Son; for as the Consideration of God, under the Character of our Creator, Preserver, and Benefactor, is a strong Inducement to worship and adore him, who, besides this Relation, as he is the first Cause of supreme Dignity, and infinite in all Perfections, is worthy of all Honours, the true Foundation of all Worship; so our Lord, being invested with the Office of Mediator, puts a new Tie upon us

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\* Intelligunt autem Hilarius, Chrysostomus, & Theophylactus patrem dedisse filio omne judicium, gignendo Eum æqualem, & dando Ei ab æterno naturam divinam: cujus attributum proprium est judicare omnia. *Chermit. in loc.*

to honour and worship the great God our Saviour, as will distinctly be prov'd. In the mean while, should I allow the Author's Construction to be just, I should split him upon a most palpable Contradiction; for he expressly asserts, *'tis undoubtedly true, that the essential Dignity of Christ's Person is the Ground and Foundation of Honour and Esteem, since we ought to esteem and honour every Person in proportion to his Excellency.\**

Now let the Reader take notice, if Christ's *essential Dignity* be the Ground and Foundation of his Honour, as he is in this Text before us commanded to be *honour'd* even as the Father, his Dignity must be *equal* to his Father's; and consequently, the Honour paid to Christ is not, because God hath *committed all Judgment to him*, as the Author asserts, p. 41, but merely upon the Account of his *essential Dignity*, as he very justly asserts, p. 43. one of which he must *retract*, in Justice to himself, and for the Honour of his Hypothesis, which can't be supported by such a Method. Having thus opened the Way to the Enquiry whether Christ is to be worshiped as Mediator, or as receiving Power from his Father merely by Gift, I shall endeavour to demonstrate the contrary by the following Arguments; and if I succeed in this Undertaking, by the Author's own Concession † the Controversy is at a Period. In order to which I shall shew,

*First*, That no *derived Authority* can be the proper and formal Reason of paying that Honour or Worship, or any part of it, to him to whom it is *delegated*, which is peculiar to the supreme Being alone.

*Secondly*, Tho' Christ, who is our Mediator, is to be worship'd, and the *Benefits* of his redeeming Love are strong Inducements to adore him in that Character and Relation to us; yet, was he not *also God over all*, one with his eternal Father, no Motive could *incite* us to give

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him

\* Unity, p. 43.

† Reply, p. 26.

him any *Share* of that Glory that is due to the supreme Being ; and consequently, he is not to be worship'd as Mediator, *i. e. as receiving Power and Authority by the Father's Gift.*

*Thirdly*, Divine Honour was *due*, and Worship actually paid to Christ, before God the Father made him Lord, according to the Author's Hypothesis ; and consequently, he is not to be worship'd as Mediator, unless it was paid to him without his having *any Claim* or Right to it, which can't be suppos'd.

*Fourthly*, Divine Honours and Worship will be render'd to our Lord Redeemer after the *Surrender* of his mediatorial Kingdom to the Father ; and consequently, he is not to be worship'd as Mediator, or *as receiving Power from the Father* ; for when his Mediation *ceases*, which gave Title to the Worship paid him, that must necessarily cease also.

*Fifthly*, The Mediation of Christ having respect to the humane Nature, if he is worship'd only as *vested* in this Office, it will make that, at least, in part, the Ground and Reason, as well as the *Object* of divine Worship ; which can't be admitted, without introducing two Objects of Worship, and the Hazard of worshipping the Creature, &c.

*Ist*, I am to prove, that no deriv'd Authority can be the proper and *formal* Reason of paying that Honour or religious Worship, or any part of it, to him to whom it is delegated, which is *peculiar* to the supreme Being.

That all divine religious Worship is peculiarly appropriated to the supreme Being, and is his *incommunicable* Due from every rational Being, the inspired Writings with the utmost Force and Perspicuity demonstrate, and both Jews and Christians unanimously concur in ; as Dr. *Waterland* has evinc'd with admirable and irresistible Argument † : So that I need not enter upon that Field, especially,



especially, considering that not only the *Testimony* of God concerning Himself, and the general Sense of his true Worshipers, both under the old and the new Dispensation, make it plain, but the very Nature of divine Worship itself evidently supposes it : For, when in my very Heart I adore, and with my *inmost* Soul revere and honour, or with my Mouth sincerely ascribe all Glory to God, I thereby acknowledge his infinite Perfections and independent Excellencies : When I praise him for my Breath and Being, for the Mercies he has *already* bestow'd, or for the *Hopes* of what he has promis'd, I acknowledge him to be the Fountain of all Goodness, the first Cause, the only Author of Life and Happiness : When with Patience I *submit* to his Will, and *cheerfully* resign up my All to his Conduct, I thereby acknowledge his sovereign Power and infinite Wisdom, one from whom I *deriv'd* every Enjoyment, and to whose Faithfulness and Care I *commit* the Disposal of myself and all my temporal and spiritual Concerns. All which is nothing else but an *active* Declaration of his adorable *Majesty*, of the Truth, Wisdom, Goodness, and other glorious Perfections of the most high God ; as the Heavens, by their beautiful Silence and *elegant* Order, *passively* declare his Being, Glory, and Perfections. Such a high Esteem then, and Admiration of the supreme Being, as leads me to *bow down* my Soul before him, to acknowledge his Excellencies, depend upon his almighty Power, to invoke him in all my Straits and Necessities, together with all those external and humble Gestures, whereby I testify this *inward Veneration*, belongs to none but God ; for every *Act* of religious Worship, our Faith, Love, Trust, Obedience, Prayer, and Praise, *præ-supposes* the Object to be infinite in all Perfections : It must suppose him to be *omniscient*, to know our particular Cases, the first Motions of our Souls, and all the secret Workings of our Hearts, or else he could not know whether we worshiped him or no, or judge of our Sincerity therein : It must suppose him to be

be *omnipresent*, to be with us in our most close Retirements ; and, where-ever two or three, or more, are met together, to behold the Homage we pay unto him, and all those spiritual Sacrifices of Prayer and Praise we offer up : It must also suppose him to be *omnipotent*, *all-sufficient*, *self-sufficient*, one that can help us in all Times of Need, that is able to supply all our Wants, that can of himself, and from himself, at all times furnish us with all Mercies, being the Spring and Source of them. So that the true and only Ground of rendring divine Worship to any Being, is the *Excellency and unlimited Perfections of its divine Nature* ; and as all these glorious Perfections are proper to the only true and living God, that divine Worship, Honour, and Allegiance that is *founded* hereon, can't be communicated to an inferiour Being, unless the *Perfections* of the divine Nature be communicated also ; but as none of these Perfections, as they are in God infinite and *unlimited*, can by any kind of Delegation be made over to any one, who is not *essentially* God (unless divine essential Perfections be transfus'd into him, whereby he would cease to be a Creature, and so there be two Gods infinite in Perfection, which would be a Contradiction) none can share in that Glory and Adoration, Worship and Obedience, that is his peculiar Due ; for seeing the formal Reason ( which is that Principle which makes a thing to be what it is, and to be one in itself, and distinct from all others, which it is not ) ; I say, seeing the formal Reason of divine Worship is the *Godhead*, and this principal Foundation of Worship being necessarily one, as the Godhead is one , to think that the supreme Being should *command* Honour to be given, which is only due and proper to himself, to one that is not God, is utterly *impossible*, and a flat Absurdity." So that all other Gods, Demons, Images, and lower Beings whatever, are everlastingly excluded from all our divine Worship. Supposing then that Christ hath a *borrow'd* Excellency and Dignity or Power, which he receiv'd, as an *inferior*

*ferior Agent*, from the Father, by way of Delegation; this Excellency and Power, whatever it be, is distinct from, and, by the Author's Scheme, inferior to the Father's, which is original, infinite, and supreme; consequently it can't be the formal Cause of divine Worship, that being *peculiar to the supreme Being* alone; so that 'twould be no less than *Idolatry* to worship Christ as an inferior Being, which is giving that Glory to another which is due to God alone; and which, in his Jealousy for his own Honour, he hath solemnly protested against, saying, *How should my Name be polluted? I will not give my Glory to another* \*. 'Tis no easy matter, by an *unscriptural* Distinction of a supreme and subordinate God, and *supreme and relative inferior Worship*, to elude the Force of this Argument; for there is but one Foundation of divine Worship, the divine Nature and Perfections: And supposing Christ not fully possess'd of Godhead, if our Author and his Friends would act consistent with their Principle, they shou'd deny all religious Worship to our Lord; for upon any other Footing 'tis impossible to be defended, as *Francken* demonstrated in his Dispute with *Socinus*. This Gentleman himself was a Socinian, and as he believed that Christ was not God equal to the Father, he refused to pay him any religious Worship at all. *Socinus*, on the contrary, press'd with those Texts that expressly command Honour and Worship to be render'd to the Son of God, and the many Instances of it in Scripture, pleaded for it; but how miserably he was *crampt* by the Arguments of his Adversary, will appear by the following Example. *Francken*, aiming to prove it *Idolatry* to worship one who was not the supreme Being, advanc'd this Argument; viz. "As great a Distance as there is between the Creator and the Creature, so great ought the *Difference* to be between the Honour that is exhi-

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"bited to the one and the other; but between the Creator and the Creature *there is the greatest* Difference, whether you respect Nature and Essence, or Dignity and Excellency; and therefore there ought to be the greatest Difference between the Honour of the Creator and the Creature; but the Honour that chiefly is due to God is religious Worship; therefore this is not to be given to a Creature, therefore not to Christ, whom you confess to be a mere Creature." Which way of Reasoning so pinch'd *Socinus*, that he was forc'd to fly to the most wretched Shifts to evade the Edge of it; and, when reduc'd to his *Ne plus ultra*, he is forc'd to cry out, "I am as certain of the Truth of my Opinion, as I am that I hold this Hat in my Hand; which is a way of arguing that is commonly us'd by Men that have nothing else to say." Which made *Francken* laugh at him, and tell him, "Your Certainty cannot be a Rule of Truth to me and others, seeing another Man may be found that will say, He is most certain of the contrary Opinion." † Perhaps our Author is as certain as *Socinus*; but when he can shew that one, who is not equal to God, can be the Object of divine Worship, he will be apt to procure Disciples. But I apprehend, as there is no Proportion between God and that which is below him, neither in Being nor Excellency, whatever is not equal to him, will be found infinitely inferiour, and so not a capable Object of Worship. And this may be demonstrated, seeing there is no *Scale* of Being between the great Creator and his Creatures, and consequently no *Degrees* of Comparison, which will only hold between Creature and Creature.

2dly, Tho' Christ, *who is Mediator*, is to be worship'd, and the Benefits of his redeeming Love are strong Inducements to adore him *in that Character* and Relation to

to us ; yet was he not also *God* over all, one with his eternal Father, no Motive could incite us to give him any *Share* of that Glory that is due to the supreme Being alone ; and consequently he is not to be worship'd as Mediator, *i. e.* as receiving Power and Authority by the Father's Gift.

Our Mediator, the Lord Jesus Christ, *who is the Son of God*, having assum'd the compleat Nature of Man into an hypostatical, or personal Union with himself, not by Confusion, or Mixture of the divine and humane Nature together, but by an ineffable, but real Unity of Person, the humane Nature has no proper Subsistence of its own ; and consequently the Person of the Mediator, being the second and adorable Person of the Trinity, possesses all the Titles and Perfections of Godhead : And so we are indispensably bound to worship him as God, the ultimate Object of our Faith, Hope, and Trust &c. being of the same undivided Nature as his Father. And as the Church *militant* adore, call upon him, believe in him, and commit their all to him ; so the Church *triumphant* ascribe unto him all divine Perfections, and everlasting Praises : *I beheld* ( says the loving Apostle John ) \* *and I heard the Voice of many Angels round about the Throne, and the Beasts and the Elders, and the Number of them was ten Thousand times ten Thousand, and Thousands of Thousands, saying with a loud Voice, worthy is the Lamb that was slain, to receive Power and Riches, Wisdom and Strength, and Honour, and Glory, and Blessing.* In these lofty Strains of Adoration the Lamb is here the Object of divine Worship, and 'tis said, he is *worthy* of it ; which plainly points to his intrinsic Excellency, as God, as well as alludes to those Obligations which in the new Character of Redeemer he has laid on his Church ; for, *v. 13.* every Creature is represented

sented as paying the same solemn supreme Homage both to the Father and Son : *Blessing, Honour, and Glory, and Power, be unto him that sitteth on the Throne, and unto the Lamb for ever and ever.* So Rev. 7. 10. &c. a numberless Throng of adoring Spirits with united Hearts and Voices are brought in praising God and the Lamb, without the least Appearance of *different* Degrees of Worship : And can we think the same Language, the same Addressees, the same Songs of Praise, the same noble, *high-rai'd* Acts of Devotion are due to God, and one that *borrow*s all his Excellencies? But our Author leaps over all these Considerations, and is so forward, as to assert, that the Worship here paid to Christ is what is due to him as Mediator : \* But his Mistake lies in this, that because the Person here characteris'd by the slain Lamb was the Mediator, he concludes he must be worship'd as Mediator *only, or as receiving Power from the Father.* But this by no means follows ; for tho' ( as I have shewn ) the God-head be the only Foundation of divine Worship, yet the vast and glorious Benefits that we partake of, by the Mediation of Jesus, are inviolable Motives on our Souls to worship the Son of God in the Character of Mediator, and as such the Scriptures assign them ; *as moving Reasons of it* ; and they, whose Hearts are not deeply affected with the Love of Christ, can never believe in him, or pay any Homage to him with a becoming Fervour. *I live* ( saith the Apostle ) *by the Faith of the Son of God, who loved me, and gave himself for me.* A thankful Remembrance of what the dear Redeemer has done for us, a Sense of his *inexpressible* Love, which was the *Spring* of all his Sufferings and glorious Attempts for us ; and due Thoughts of the Mercy, Grace, Peace, and Glory which he hath *procured* thereby, are the great and unconquerable Motives to fix our Confidence and Affiance in him ;  
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all the rational Powers and Faculties being strongly influenc'd and mov'd thus to act by a Reflection on the *Wonders* of redeeming Grace. And this, I conceive, is not very disagreeable to the Author's own Sentiments, tho' he would seem to differ ; for, *p. 43.* he tells us, *The absolute Dignity of the Father himself does not appear to be the only Foundation of our Duty to pray to and thank him.* The Reason he gives is, *No one would be obliged to pray to him, unless he exercised a Providence over the World ; — for if God did not, and would not give, he could have no Encouragement to ask.* Here, 'tis plain, the Author sets up two Foundations of Prayer ; *First*, The absolute Dignity of the Father : But *this is not the only Foundation* ; and therefore, *Secondly*, His exercising a Providence over the World is *another.* The first Foundation, viz. the Dignity of God, I have prov'd is the true, *only*, and formal Reason or Foundation of Worship. The second Foundation, as the Author calls it, I term more justly the *Motive* of our Addresses. As we have a Sense of our Dependance on God, our Obligations to him, and his Readiness and Ability to hear and help us, we are induc'd to ask what we want ; for if I knew he would turn a *deaf* Ear to my Prayer, or had not *Power* to relieve me, I could have no *Motive* to supplicate his Favour : And indeed Mankind are immediately acted, for the most part, by *feeling* their Wants which they have, and by a *Desire* of the Happiness they have not ; and therefore what our dear Lord *did for us*, is first propos'd to lead us to consider *what he is*, and so to frame ourselves accordingly.\* Instead then of the formal Reason of Worship, let us put the *primary Foundation* ; and instead of the moving Reasons to please our Author, let us put the *secondary Foundation*, or the next immediate Reason of worshipping the Redeemer, and 'twill amount to near the same. So that instead of

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\* Phil. ii. 5, 6, 7, &c.      iii. 8, 9, 10, 11.

confuting Dr. *Waterland's* Distinction of the Grounds of Worship, viz. “ *The essential Dignity of Christ's Person*,” as God, which is the real Foundation of all Honour, “ and his Offices relative to us as the moving Reason,” which principally affect our Wills, and strongly incite us to pay it accordingly ;” he does but confirm the Notion, tho’ in other *Phrases* that carry the same Ideas ; and I am satisfied by all his Struggles he can’t get over it ; for how does he double and twist the more to entangle himself in his *Reply* ! † where he confounds the Foundation and Motive of Worship together in such a manner, as to leave room for making what he pleases the Foundation of our Worship ; for if the Foundation and Motive of Worship are the same thing, ’tis certain *one Man* may have a Motive to excite him to worship God, which *another* has not, and so may have a *different Foundation* for his Worship ; which shews, that the Foundation and Motive of Worship are two things ; nay, the Author himself, tho’ he disallows of the Doctor’s Distinction, assigns one not much unlike it. \* *Christ's Dominion over us is the Foundation of our worshipping him, or is that which gives him a Title to it ; and the very same Dominion, actually exercis'd in doing us good, is the Motive to pray to and thank him.* How can the Foundation and Motive then be the same ? The *Dominion*, ’tis true, is the same ; but if not *exercis'd*, there might be a *Title* to worship where there was *no Motive* : So that for all he has advanc’d against the Doctor’s *Distinction*, it stands firm and immoveable. Agreeable hereunto, when we worship our Lord Jesus according to the *primary* Foundation, viz. the *Dignity* of his Person, we offer him the *same entire* Worship we pay to the Father, which is not mix’d according to the Natures of Christ, but purely *divine* ; and therefore is not founded upon any *temporary* Office, Service,



vice, or Benefit, nor any external Denomination or Relation, but upon his *infinite Excellency*, his eternal Godhead. Again, when we are led to invoke or adore Him who is our Mediator by the *second Foundation*, (to accommodate myself to the Author's Way of thinking) the surprizing and admirable Benefits we receive by his *Mediation*, are excellent and forcible Motives to excite us to give that divine Worship to our Lord, *in that Relation*; which is only *properly* due unto him for his own infinite Perfections. This is intimated to us, *Rev. xv. 6. To him that loved us, and wash'd us from our Sins in his own Blood, and hath made us Kings and Priests to God, and his Father; to him be Glory and Dominion for ever.* What ingenuous Mind would not love him for this? Who would not adore and admire him who hath done such *marvelous* things for us? The Thoughts of the glorious and amazing Effects of our Saviour's Mediation should be as so many *Chains* to bind us down to Gratitude, Adoration, and Obedience; as every Instance of God's Mercy towards us shou'd be a *Motive* to our Worship and Praise, tho' 'tis not the *primary* Foundation; and thus God himself tells us, *Exod. xx. 2, 3. I am the Lord thy God, which brought thee out of the Land of Egypt, out of the House of Bondage: Thou shalt have no other Gods but me.—Thou shalt not bow down thy self to them, nor serve them.* The loving Kindness of God, in delivering his People from *Egyptian* Thralldom, is here offer'd as a moving Reason of worshiping him alone, but not as the formal Cause of it; for the worshiping of the one God is an eternal, indispensable, and *moral Precept*, not to be chang'd; and this Homage and Worship was due *only* to God from the Children of *Israel*, tho' he had never brought them out of *Egypt*; yet it must be own'd, that a Sense of divine Goodness upon all grateful Minds is a strong *Engagement* to Worship and Praise; it strikes upon the Soul with irresistible Energy, and effectually constrains; and therefore God's delivering his People is here *propos'd* as a Motive to their worshiping

him: Whence it was, that *Moses* and the ransom'd *Captives* thus sang in Commemoration of God's Power and Goodness, in the Overthrow of *Pharaoh*, and their final Freedom from his Yoke: \* *Who is like unto thee, O Lord, among the Gods! who is like thee, glorious in Holiness, fearful in Praises, doing Wonders!* And, in short, without giving any more Instances of this Nature, all the rich Displays of God's Power, Wisdom, and Love, in *creating, governing, and redeeming* a lost World, are invincible Arguments to press us to pay our Fealty and Allegiance to him, as the Sovereign King and Lord, who is of infinite Eminency, which all these *transcendent Acts* of Power, Wisdom, and Goodness do manifest. Hence the holy Psalmist often breaks out in the sweetest Strains of Praise: *Bless the Lord, O my Soul, for all his Benefits; and all that is within me bless his holy Name, &c.* Thus it is exactly in the Case before us; the Benefits, that *result* from our Lord's Mediation, are indispensable *Obligations* on us to render him all Glory and Praise; but his Mediation is not the *original* Ground and Foundation of this Worship, but only a strong, effectual, and endearing *Motive* hereunto; so that however dignified and exalted Christ be in the *Office* of Mediator, and how vast soever the Blessings are that *accrue* to us hereby, yet if not by Nature God, and possess'd of all Perfections and Excellencies, we ought not to pay any *divine* Worship to him. Whence it remains as an *undoubted* Truth, that Christ's mediatory Office, his Sufferings, or his Glories, as God-Man, cannot be the *prime* Foundation of divine Worship; because, the formal and proper Reason of the Worship due and given to him, is the *divine Nature* and infinite Excellency of our Mediator, which alone is of it self, and for it self, capable of divine Worship, which is an *Acknowledgment* that we ascribe to the *Being* we thus honour all divine Perfections,

tions, such as Omnipotence, Omniscience, infinite Goodness, Omnipresence, All-sufficiency, &c. And since we are oblig'd to honour the Son as we honour the Father, he must be, in all divine Excellencies, equal to the Father, and with him and the Holy Ghost the ultimate Object of Worship.

3dly, Divine Honour was due, and Worship actually paid to Christ, before God the Father made him Lord, according to the Author's Hypothesis; and consequently he is not to be worship'd as Mediator, unless it was paid to him without his having any Claim or Right to it, which can't easily be suppos'd.

The Author \* acquaints us, That Jesus was not essentially Lord, but was made such by the Father, as the Apostle testifies, Act. ii. 36. which compar'd with v. 33. and with Phil. ii. 9, 10, 11. cited by him in the former Page, 'tis evident his Meaning is, that Christ's Title to Worship is founded entirely on the Powers given him at his Exaltation. If I can therefore prove that he had a just Claim to Worship antecedent to this, and was actually worshiped before any such Authority at this time was delegated to him, 'twill be a Demonstration that our Lord's Right to our religious Homage and Adoration does not depend upon his Office: And let but the Reader now turn to Heb. i. 6. and he will easily perceive, that Christ is to be worshiped as soon as manifested to the World: When he bringeth in his first-begotten into the World, he saith, And let all the Angels of God worship him: The very Angels of God, who are not properly the Subjects of Christ's mediatorial Kingdom; and whose Powers were not immediately receiv'd for their sakes, are here commanded to do him divine Homage; which is doubtless that natural Worship which they owe to him as God, and which they are now particularly commanded to pay in an august solemn manner, in Testi-

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mony of the Glory of divine Grace, and all those other Perfections of the Godhead which were display'd in our Lord's Incarnation, to celebrate, in the highest Strains, the Praises of the Redecmer of the World, just as they are represented, singing Anthems of Joy at our Creation, *to express* the Power and Glory of the Creator. And that the Deity of Christ was the primary Foundation of this angelical Worship is from hence evident, that God the Father calls his Son by a Title expressive of it, saying, v. 8. *To the Son thy Throne, O God, is for ever and ever*; and that this Phrase denotes his eternal Existence, as well *à parte ante*, as *à parte post*, is manifest, v. 10. *And thou, Lord, in the beginning, hast laid the Foundation of the Earth; and the Heavens are the Works of thine Hands. They shall perish, but thou remainest, and they all shall wax old as doth a Garment. And as a Vesture shalt thou fold them up, and they shall be chang'd; but thou art the same, and thy Years fail not.*—In this Verse our Saviour's Eternity, Omnipotence, Immutability, Sovereignty, and Dominion over all, as the great Creator, is plainly taught; upon which Account he is, with the Father, &c. the ultimate Object of Worship, as is obvious, Rev. i. 4. *Fear God, and give Glory to him, for the Hour of his Judgment is come; and worship him that made Heaven and Earth, and the Sea, and the Fountains of Waters*; so that divine Honour was due to our blessed Lord *before* his Incarnation, his Passion, or Resurrection, as God Creator, Sustainer, and Governour of the World from the Beginning; and as he had a Right to it, if it appears farther, that he was *actually* worship'd but one Day before his Exaltation, it entirely destroys our Author's fine Structure, and plucks it up by the Roots. And how many Instances might be produc'd of his being worship'd even before his Death? let one suffice, Mat. xiv. 33. *Then they that were in the Ship came and worship'd him, saying, of a Truth thou art the Son of God*: From hence 'tis certain, that Worship was actually paid to our blessed Lord before his Exaltation; and consequently,

quently, his being *then* invested with the Office of Mediator, could not give him a Title to it, unless Worship was render'd to the Saviour before he deserv'd it, and in Justice had no manner of Claim or Right to it, any more than another Man ; which, I presume, none can well imagine. So that, when 'tis said, *Phil. ii. 9, 10. Wherefore God hath highly exalted him, and given him a Name which is above every Name ; that at the Name of Jesus every Knee shall bow, &c.* this can't be understood of any new *Glory* that was added to the Son of God by his Exaltation, but only that hereby his *original* Glory, as God, was made more illustrious in regard of Manifestation ; which is as plain as Words can make it, *Rom. i. 4. and declared to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the dead.* By this stupendious Act of Power, which is attributed to him as well as the Father, he demonstrated his *Conquest* over Death and Hell, and all the Powers of Darkness, and more signally display'd not only the *Trophies* of his Cross, and the *Glories* of his Godhead, but at the same time, as by the *Price* of his Blood he had purchas'd our Ransom and Salvation, he became *Lord over us* in a peculiar manner, even as he had *bought us* ; whereby he is invested with a new Title of Redeemer, and a new *Relation* to his Creatures, tho' without any new Acquests of Glory to himself, as God ; according to his own Words, *Father, glorify me with thine own self, with the Glory which I had with thee before the World was.* So that now the Son of God is not only our Lord by *Creation*, but by *Redemption* also ; which is a convincing Proof, that had not our Mediator been God as well as Man, he could never have thus purchas'd us, and so become our *absolute* Lord as well as Saviour : \* For I dare say, none can pretend to prove how the *Rights* of Deity could be

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\* Rom. xiy. 7, 8, 9.

preserv'd entire and inviolable, if we shou'd become the absolute Property and Servants of any but God, to whom alone we owe our selves and our All ; for, by all the Laws and Rules of Right and Equity, the captive Slave owes all his Services and Obedience to him that purchases his Deliverance and his Services ; and it holds true in this Case, *for we are bought with a Price*, and therefore *are not our own*, but his who hath bought us, \* and him are we bound to serve *with our Souls and Bodies, which are his* : By this glorious and free Purchase of us , the Redeemer is become our absolute, sovereign, only, Lord, unto whom we owe all religious Subjection of Soul and Conscience ; for he is Lord *over his own House*, even he that *made all things, who is God*. †

4thly, Divine Honours and Worship will be render'd to our Lord Redeemer, after the *Surrender* of his mediatorial Kingdom to the Father ; and consequently he is not to be worship'd as Mediator, *or as receiving Powers from the Father* ; for when his Mediation ceases, which gave Title to the Worship paid him, that must necessarily cease also.

Nothing can be more exprefs, than that Glory for ever and ever is to be ascribed to Christ, 2 Pet. ii. 18. *But grow in Grace and in the Knowledge of our Lord and Saviour Jesus Christ, to him be Glory both now and for ever, Amen.* So Rev. i. 6. *To him be Glory and Dominion for ever and ever, Amen.* Again, Rev. v. 13. *Blessing, and Honour, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.* Here God and the Lamb are jointly praised ; and 'tis worthy of Remark, that the very same *Doxology*, which is frequently given to Christ, viz. *to whom be Glory for ever*, is ascribed to God the Father ‡, which doubtless are Marks of that *supreme Adoration* proper to the *true God* ; and what possible

\* 1 Cor. vi. 19, 20.

† Heb. iii. 4.

‡ Gal. i. 5, &c.

possible Reason can be assign'd, why Worship of the same Kind and Strain, and eternal Duration, should be ascribed to our Lord Jesus, if he was not one in Essence, Power, Majesty, and Glory, with his Father? The Kingdom which is administred by Christ, as Mediator, is temporary and changeable; and when he hath accomplish'd the great Design for which he undertook this royal Office, he will resign his dispensatory Kingdom, and thereby declare that he was subject to the Father whilst he sustain'd his mediatory Office, 1 Cor. xv. 28. And when all things shall be subdu'd unto him, then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all,—i. e. when Christ, who is the Son of God, shall have subdu'd all his Enemies, gain'd a complete Conquest over Sin, Death, and Hell, wicked Angels, and wicked Men, and perfectly consummated the Measures of his Wisdom and Grace, his mediatorial Government shall cease, that God may for ever be the immediate Governour, Lord, and Disposer of all Blessings, without the Intervention of his Mediation; and that our Worship be tender'd directly to God, and our Happiness be deriv'd immediately from him, when in Heaven, without any Pleas of our Advocate to introduce us to the divine Presence, or procure the divine Favour. So that now God the Father, Son, and Holy Ghost, will be all in all, the Object of all Worship, the Fountain of all Joy; and that this Phrase, *that God may be all in all*, comprehends the three Persons, is evident, not only from this, that the Apostle does not mention the Father, as in v. 24. but *God shall become all in all*; “which” seems to lead us to that Interpretation of the Godhead “which comprehends Father, Son, and Holy Ghost;” as Dr. Whitby, † whom the Author thinks to be one of the greatest Men in the Learned World, observes. But this

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† An. not. upon the Place.

Interpretation, I conceive, may be grounded on those Words, *Then shall the Son also himself be subject*, τότε, at that time, τότε, when all things shall be subdu'd unto him; which supposes, that before his Entrance upon his mediatorial Kingdom, he was not *subject* to the Father; but tho' he was God, and *counted it no Robbery to be equal with God*, yet, as he also in the *Fulness of Time* died for our Sins, and rose again for our Justification, and so was invested with a Commission, in the Discharge of this high Office he was *subject*, which shall at last appear more clearly in the *surrendring* of his Kingdom to him who put all things under him; for his delivering it up will be an Argument, that he *receiv'd* it by Delegation, which is a Mark of Subjection; so that tho' all things shall be subdu'd by the Son, yet 'twill then be manifest that he himself was also *subject* to his Father, because he acted in the Character of God-Man. That this is the genuine Construction of the Words, is clear from this, That if this Expression, *Then shall the Son himself be subject*, means any thing more but his *ceasing* from the Administration of the mediatorial Kingdom, wherein the *human Nature* is in some respect a Sharer; it would prove, that our Lord Jesus Christ is not *now* *subject* to his Father, as Mediator, which is contrary to the Scriptures, and the Confession of both Sides, and which I desire the Reader will consider. *Then shall the Son himself be subject*, i.e. give up his dispensatory Kingdom, and thereby declare and manifest his Subjection as Mediator, that God may be all in all, i.e. that Father, Son, and Holy Ghost, universal Monarch by Necessity of Nature, may reign with the same Majesty and Glory, without any Distinction, in all and over all to Everlasting; for what need now of the Office of a Mediator, to reconcile God and Man, who are made complete and indissoluble Friends? Or what Necessity of a Sanctifier to renew deprav'd Souls, when all are now freed from the Taint of Sin, and without Spot or Wrinkle? And consequently, the Ends of our Lord's Office being



ing fully answer'd, and all the Method of Grace finish'd, his mediatory Kingdom has a final Period ; and if it does thus cease, 'tis a strong and irrefragable Argument, when we read of Angels and glorified Saints worshipping Christ for ever and ever, that the Title he has to their Homage can't be *founded* on his Office ; for that *ceases*, and consequently the Worship due upon that Account *must end* with it, unless he be thought a proper Object of Worship who hath no Claim to it, and who hath voluntarily relinquish'd his *Title* to it, by *resigning* his Empire and Dominion which *first* gave it to him. So that if Christ is to be adored for ever and ever, his Right to our Worship is not to be fetch'd from his being intrusted with all Power and Authority, as Mediator, but from his divine Nature and Perfections, as being *equal to the Father*, and God blessed for ever ; which is the primary Reason and Foundation of all religious Worship, as well as the ultimate Object of it ; and the glorious Salvation he has purchas'd by assuming human Nature, and becoming a Sacrifice for Sin, &c. an everlasting Motive to it. This Argument, which I have so largely prosecuted, Dr. Waterland had hinted in his Preface ; and I perceive the Author, in his Reply, \* takes some Notice of it ; and, in order to elude it, he makes *Christ a Mediator for ever*, contrary to what the Apostle had so directly asserted, That he should deliver up the *Kingdom to God at the end of the World* ; and all that he grounds this extravagant and novel Opinion upon, is that Passage, *Rom. xvi. 27. To God, only wise, be Glory, through Jesus Christ for ever, Amen* ; where the Apostle only ascribes eternal Glory to God, and adds, Through Jesus Christ, to shew that our Praise and Thanksgiving is now *offer'd to, and accepted of* God thro' him, agreeable to *Ephes. iii. 21. Unto him be Glory in the Church by Christ Jesus, throughout all Ages, World without end, Amen.* And our Author himself, in the  
very

very next Words, grants, that the mediatorial Office shall cease ; if so, how can Christ be a Mediator for ever ? His Words are, *When the mediatorial Office shall cease, the Son is not to be exalted higher than before*, (alluding to 1 Cor. xv. 24, 25, explained above) and if he is not to be worshiped now as supreme God, he cannot be worshiped as such afterwards : To which 'tis sufficient briefly to reply, that as he is not now worshiped as Mediator, but as supreme God, so he will be worshiped and adored for evermore by Cherubims and Seraphims, and all the Spirits of the Just made perfect : To which glorious and happy Number I hope we shall both of us be one Day join'd, to bear our Parts in *unanimously* ascribing, though we now differ about it, eternal Praises to God and the Lamb ; for as the *Effects* of his Mediation shall continue for ever, we shall still have sweet Inducements to praise our Redeemer, God, under the amiable Character of a slain Lamb, who has, by his Blood, purchased our Ransom from Hell and Misery, and put us in Possession of everlasting Bliss.

5thly. The Mediation of Christ, having respect to the *humane Nature*, if he is worshiped only as *vested* in this Office, it will make that, at least in Part, the *Ground* and Reason, as well as *Object* of divine Worship, which cannot be admitted without introducing *two Objects* of Worship, and the *Hazard* of worshiping the Creature.

There are doubtless some Offices to be discharged by Christ as Mediator, which cannot be performed by him as God, because they necessarily import *Subjection*, *Inferiority*, and *Dependence*. Thus, for Instance, in order to become a *Victim* for Sin, 'twas requisite that he should *shed his Blood* for a Ransom ; and seeing the Deity was impassible, and incapable of those Submissions and Sufferings, which were necessary to expiate Guilt, infinite Stoop ! the Son of God condescended to assume our Nature, that he might die for our Offences ; and as  
he

he thus became Man, *as such* he partook of our Passions, Infirmities, and Temptations, and hereby was feelingly *touch'd* with a tender Sense of our Frailties and Weaknesses ; and so was the more ready and able to sympathize with, and compassionately succour us, according to the Word of the Apostle, *Heb. ii. 17, 18. Wherefore it behoved him in all things to be made like unto his Brethren, that he might be a merciful and a faithful High-Priest, in things pertaining to God, to make Reconciliation for the Sins of the People. For in that he himself hath suffer'd, being tempted, he is able to succour them that are tempted.* Such an Advocate we needed, who might appear in the Presence of God for us, and effectually plead in Heaven the Efficacy of his Blood for our Pardon and Reconciliation; and for all this the blessed Jesus was thoroughly furnished : *For he needed not daily, as other High-Priests, to offer up Sacrifice, first for his own Sins, and then for the People's ; for this he did once when he offered up himself.* † So that our dear Lord now only intercedes, that the saving Effects of his Death may be conveyed to them that believe in him, having already made the Atonement : And in all this it appears, *That he is an High-Priest called of God, as was Aaron; and, though a Son, yet learnt Obedience by the things which he suffered.* § He obeyed the Commands of his Father, and was his Servant, in carrying on the Designs of his Love ; and in this respect *the Head of Christ is God,* 1 Cor. xi. 3. From whence 'tis obvious, that our Lord could not discharge the Office of a Mediator *in his highest Nature ;* and as the *Word was made Flesh* to accomplish it, he has, as Mediator, a humane as well as divine Nature. Should we therefore worship our Lord as Mediator, we must worship the *Man Christ Jesus,* as well as the *eternal Logos,* which would introduce *two Objects* of Worship ; or at least one, that has a double Title to our Adoration, whose

† Heb. vii. 27.

§ See H.b. v. 4, 8, 10.

whose Claims are *infinitely different*, and *subversive* of each other, which would be a strange Mixture, and a surprising Stretch of Devotion, and, as Worship is due to God alone, must be *justly* chargeable with Idolatry: For tho' it be allowed, that, by Vertue of the personal Union between the divine and humane Nature, that the humane Nature is highly honoured and advanced, even to all the Glory and Dignity it may be made capable of, perhaps far above the Glory of Saints and Angels, and the highest Order of Cherubims, yet 'tis *still but a Creature*, and finite; and consequently not susceptible of divine and infinite Perfections (which is the only Foundation of religious Worship;) so that the essential Glory of Christ's Godhead cannot be *communicated* to the humane Nature, any more than the divine Nature is *capable* of receiving any Imperfection, or Blemish, by its Union with the humane. Whence, as there is a Preservation and Distinction of the two Natures, notwithstanding their intimate and inseparable Union in one Person, we ought to attribute to each Nature what is properly *due* unto it; that so reserving the Properties *peculiar* to each, we may better understand how our blessed Lord is to be considered, and our Worship regulated accordingly; for no Pretences whatever can vindicate our paying Worship to Christ under *the precise Notion* of being only Mediator, whether we be *Arians*, *Socinians*, or *Trinitarians*. “ It is a vain thing (says Mr. *Emlyn*) \* to  
 “ think to excuse themselves by saying they do not wor-  
 “ ship the *Humanity* for itself, but as, and because it is  
 “ united to the Divinity; since, as that Union does not  
 “ *change* the humane Nature into the divine Nature, so  
 “ neither does it hinder their Worship from being Crea-  
 “ ture-Worship: And if it be Idolatry to give divine  
 “ Worship to a Creature, then for any to offer a Rea-  
 “ son

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\* Two Tracts, pag. 109.

“ son why they do so, is only to offer a Reason why  
 “ they commit Idolatry, instead of a Proof that ’tis not  
 “ such : Thus they worship a Creature and a Man (that  
 “ is, according to them, they commit Idolatry) because  
 “ it is united to the Divinity.” Upon the whole, as  
 nothing is clearer than that the humane Nature still re-  
 mains a Creature after its Exaltation to Glory, I con-  
 clude, that the infinite Excellency of the co-essential  
 Son of God is the prime and only Cause of that di-  
 vine Worship that is due and render’d to him, and not  
 his being *constituted* Mediator by the Father, his Advance-  
 ment to the Dignity and Dominion of Lord and King,  
 or the Benefits that result from his Government, which  
 at most are but *prevailing* Motives, &c. Which is what  
 I intended to prove, and hope have done it to the Rea-  
 der’s Satisfaction, viz. that the Lord Jesus Christ is not  
 to be worshiped as Mediator, or *as receiving Power and Au-  
 thority from his Father by way of Gift*, but merely upon  
 the Account of his own *intrinsic* Excellency as God,  
 (which is the only Basis of Honour) agreeable to the  
 Command, *that all Men should honour the Son as they honour  
 the Father.*

But the Author tells us, with an Air of Conquest, *I  
 have cited Passages which prove that Christ is to be worshiped  
 as Mediator, and as receiving Authority from the Father ; and  
 till some Texts are produced to prove that he has a Title to  
 Worship on the Account barely of his essential Excellencies, I  
 shall maintain, that Christ is to be worshiped as Mediator.* †

These Passages I have already shewn are misapplied,  
 and strain’d ; and yet not one of them, by the most art-  
 ful Engine, can be fairly screw’d to shew, that the Foun-  
 dation of the Worship due to Christ is his *receiving Au-  
 thority from the Father as a Gift*. I have also demonstra-  
 ted, that no Being is *worthy* of divine Honour, but up-  
 on

on account of his *essential* Excellencies ; and that for this Reason, chiefly, God *challenges* religious Worship as his incommunicable Due ; that Christ is worshiped by Angels and Men in the same *Acts and Language* of Devotion : And 'tis remarkable, that the same Title God the Father has to our Worship, God the Son has also ; for all those Texts, which teach us that Christ is God, and that he created, preserves, and upholds all things, shew, that he has the same Claim to divine Worship as the Father, viz. as *Creator and Governor* of the World (antecedent to his mediatorial Kingdom) which supposes his Dignity and essential Excellency. And this was all that Dr. *Waterland* aim'd to shew, *Defense*, pag. 275, which made me a little wonder at that Sentence in *Unity*, page 45 ; *And if the Scripture does not found his Title to Worship on these Powers, neither ought the Doctor to have done it.* The Doctor's Words are, as quoted by the Author himself, " I found the Son's Title to Worship upon the *Dignity of his Person* ; his creative Powers, declared in *John i. 1.* and elsewhere, his being *Θεός, God, from the Beginning, &c.*" In these Words, 'tis plain, the *Dignity of Christ's Person* is made the *primary* Foundation of Worship, and his creative Powers, &c. *expressive* of that Dignity, and so may be said, not very improperly, to be founded on Creation and Providence, as those Acts demonstrate the infinite Excellency of the Creator and Governor, who is the independent *Jehovah*, self-existent, self-sufficient, and God over all, who alone is to be worshiped with religious Adoration : And as an additional Proof of this, I produce this Text, *Isai. xlv. 18.* *For thus saith the Lord that created the Heavens, God himself that form'd the Earth, and made it (which excludes all Instruments) he hath established it, he created it not in vain, I am the Lord, there is none else.* In the following Verses he summons his People to worship him *alone*, and not to pray unto graven Images, or a God that cannot save ; and in Verse 23, I  
have

have sworn by myself, the Word is gone out of my Mouth in Righteousness, and shall not return, that unto me every Knee shall bow, every Tongue shall swear, &c. And 'tis worthy of special Notice, this very Text is applied to Christ, Rom. xiv. 11. And can we think, after so solemn an Oath, which is not to be reversed, that the great God, who cannot lie, should command us to honour and worship Christ, if he was not one with him? In short, upon the Trinitarian Scheme, and no other, all those Scriptures, which command Christ to be adored, are to be accounted for; since, as the learned Doctor well observes, "the same Scriptures, which declare him to be  
 "adorable, describe him also as God, and, together  
 "with the Name, ascribe to him likewise those divine  
 "Perfections, which make up, and form the Idea, signified by so august and venerable a Name." As Christ is God and Creator *one* with the Father, the Dignity of his Person, displayed by his creative Powers, is the *primary* Cause of all Worship; and all those Texts, which prove the Creator is to be worshiped, as strongly argue that Christ's Dignity, *as Creator and God*, is the Ground thereof; so likewise, when God's Government of the World, which pre-supposes his infinite Eminency, is render'd as a Reason for our worshipping him, the Dignity \* of Christ, *by whom all things consist*, who is the sovereign Ruler of the World, is manifested; and consequently *his Title* to Worship notify'd to us; for should we abstract his true and proper Godhead from his Government, the Worship due unto him, merely upon the Account of a *delegated* Authority, his Relation to us, and the Benefits he confers upon us, may be paid on the same footing to Prophets and holy Men, invested with any Office; to the Angels, who are *ministring* Spirits, &c. yea, to our Fathers, Princes, and Benefactors; to all that have Authority over us, are related to us, and beneficent

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\* Psa. xxii. 27, 28.

nescent towards us. But though I am to honour my Father, and my Prince, both with inward Esteem, and outward Marks of Respect, proportionable to their Worth and Dignity, and to pay such Deference and Worship as is suitable to the *Authority* they have over me, &c. yet all this will amount to no more (as has been already shewn) than a civil and inferior Worship, according to the *limited* Excellency of the Object. Should I offer them religious Worship, which is due *only* to God, I doubt not but they would receive the Proposal with startling Horror and Indignation, as *Paul* and *Barnabas* did at *Lystra*, when the thoughtless and superstitious Inhabitants were for paying them religious Rites: *They rent their Clothes, and ran in among the People, crying out, and saying, Sirs, why do ye these things? we also are Men of like Passions with you, and preach unto you, that you should turn from these Vanities unto the living God, who made Heaven and Earth, the Sea, and all that is therein.*† For my part, I can see not the least Tracks of religious Worship that was ever to be given to any but God alone; there is no such thing allowed of, or countenanc'd in the Scriptures; and sincerely profess, did I believe the blessed Saviour of Souls to be only a *God by Office*, advanced to so high a Dignity by a supreme God, I should heartily close in with *Francken*, and other *Socinians*, who keep tight to their Principles, in denying him all religious Worship, because a Creature, for fear of falling into gross Idolatry, and coming under the heavy Charge of *doing Service* to them which are by Nature no Gods.

The Author indeed imagines he has a *Solution* for all the Difficulties that can be urged against his Hypothesis; and that is his third Particular.

Thirdly, *I observe, that all the Worship, which is to be given to Christ, must and does redound to the Glory of his God and Father.*‡

But



But is this a Salvo for the *unrival'd*, and undivided Glory of the supreme Being ? that his incommunicable Due, his Worship, must be *first solemnly offer'd* to another Being, who is not God, contrary to the express and irrepealable Oath of his sovereign Majesty, *That unto him every Knee should bow.* \* Will this Fetch, strange and preposterous ! screen us from the Edge of that eternal and inviolable Law, *Thou shalt have no other Gods before me, nor bow before them, nor serve them ?* When Jehovah expressly declares, *Before me was there no God formed, neither shall there be after me ?* † How easily might the Pagans worship all the Gods of their Invention, and yet fully evade the keenest Charge of Idolatry, only by saying, that all the Worship they paid to others was to the Glory of the supreme God; and ultimately *terminated* in him ? And this really deserves a serious Thought, seeing they actually made use of this very Distinction to vindicate their fullsome Idolatries. For 'tis notorious that these were the Sentiments of the Generality, at least, of the *wisest*, and most thinking Part of the Heathens, that all Worship paid to their Dæmons, or inferior Gods, tended to the Honour of the supreme God, or God of Gods : And the Reasons they urged for paying religious Rites to them, was upon Account of the Authority they were invested with, their conveying Blessings to Mankind, their introducing them to the divine Presence, &c. nay, and that the supreme God *appointed* it to be so. The Reverend Dr. *Whitby*, for whom the Author, not unjustly, has so great a Veneration; having given a concise, accurate, and exact Account of this in his Annotation upon Col. ii. 18. I shall take leave to transcribe it, leaving out the Citations.

1. They pretended that the divine Nature could not immediately be conversed with, but that all the Inter-

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course

\* Isai. xlv. 23.

† Isai. xliii. 10.

course betwixt God and Men was by the *Intermediation* of these Dæmons; it being a debasing of the divine Nature, to think we could converse with him without their Intervention.

2. That they were to be worship'd for their laudable Intercession, and for the *Benefits* of common Life we receive from them.

3. As having from the supreme Deity their Power and Authority, and presiding over us according to the Order appointed to them; and being therefore worship'd by the divine Law and Counsel, and only, saith *Celsus*, as he will have them to be honour'd.

4. By worshiping these Ministers of his, we do a thing *grateful* to him.

This is all Fact, and supported by too many Testimonies to be deny'd, as may be seen at leisure. And as to what he labours from Dr. *Cudworth* to shew, that *the Bulk of the Heathens worshiped many co-ordinate and independent Gods*, \* tho' we shou'd grant this of some of the vulgar People, yet if their Philosophers, who were the Defenders of their Faith, believ'd in one supreme God, and notwithstanding worship'd, as *Mediators*, other Gods of an inferior Dignity; were they chargeable or not with Polytheism and Idolatry? Upon the Author's Principles, all that they could be culpable in was their false Pretences to a Command from the supreme Being, which they had not: But we know the Apostle, without considering whether their Orders from the supreme God were genuine or not, charges them home with an *inexcusable* Breach of the Law of Nature, in worshiping the Creature more than, or besides, the Creator †; and certainly, if Idolatry only lay in worshiping any Being without the Command of the Supreme, the Scriptures would have taken Notice of so important a thing. But, alas,

Worship

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\* Reply, p. 14.

† Rom. i. 20.

Worship is fixed upon another Footing, the intrinsic Excellency of the Object ; from which Principle the Heathens deviated, in worshipping, not co-ordinate Gods, but more Gods besides the supreme ; for, “ an Infinity  
 “ of Testimonies might be cited from *Plutarch, Seneca;*  
 “ *Maximus of Tyre, Plato; Virgil, Hecateus Abderita, Xeno-*  
 “ *phanes Colophonensis, Orpheus, Cicero;* and a Multitude  
 “ of others, who have all asserted, that the Pagans re-  
 “ ceived but one supreme, infinite, and self-existent  
 “ God, unto whom the Title of *Optimus Maximus*, the  
 “ Greatest and the Best, was alone ascribed. And that  
 “ for those other innumerable Divinities, call’d *Gods*,  
 “ they were only so term’d in an inferior and seconda-  
 “ ry Sense, as they had some Resemblance in their Na-  
 “ tures and Virtues to the supreme God, from whom  
 “ they were deriv’d and generated, and whose Children  
 “ and Off-spring they were, and as they were Interces-  
 “ sors, and Mediators between him and the Sons of  
 “ Men. § And this both Heathen and Christian Writers  
 do acknowledge to be Fact, as that excellent Author  
 has there shewn by a Cloud of Witnesses ; and the Lord  
*Herbert*, who *purposely* wrote of the Religion of the Pa-  
 gans, \* delivers it as his settled Opinion, “ That nei-  
 “ ther the Learned nor Ignorant did ever question that  
 “ there always was, and now is, one supreme God. ”  
 And afterwards, ¶ speaking of the Causes of Religion  
 among the Heathens, he introduces their crafty Priests;  
 in order to extend their Gain, pleading to this purpose  
 with the Populace ; for their worshipping a Plurality of  
 Gods, viz. “ That tho’ there was one supreme Being;  
 “ there might be other inferior Deities, and that they  
 “ ought therefore to pay Adoration to those, as next to  
 “ the supreme God ; that ’twas improbable he would  
 “ be displeas’d with this Adoration paid to *inferior Dei-*  
 M 2 ties,

§ *Sir Peter King's critical History of the Creed, p. 58.*  
 of the Gentiles, p. 255.

¶ p. 270.

\* Religion

“ *ties, in regard it ultimately terminated in the supreme God himself, the Author and Maker of all things, &c.* ” How near this comes to the Author’s Scheme is easily seen ; and if the Heathens were Idolaters for worshipping more Gods besides the supreme, let him think *how hard* it is for us ever to be persuaded, that God shou’d, by his Command, warrant what he hates, what he has condemn’d, what he has enter’d an express Caveat against, and can’t, consistent with his Honour and Oath, finally permit with Impunity. But perhaps the Author’s Notion may appear in his Eye a little more *refin’d* than the dreggy Idolatries of the Heathen World, and even *prun’d* of some of those *Incumbrances* that clog the common Hypothesis of his Brethren ; for he seems to disown the Distinction of a *supreme* and *subordinate* Worship, *as having no Occasion to defend it* \* ; tho’ in his stating of Worship, *p.* 38. he *directly* asserts it ; which shews how easy it is to this Author to say and unsay. But what then can he aim at ? Why, the Sum of his Design is to prove, † that our Worship *passes through Christ to the Father*. But I don’t think this mends the broken Hypothesis at all ; for either the same supreme Worship is hereby paid to Christ, as to the Father, or none at all. ( *1st.* ) That Worship which passes through Christ to the Father is *supreme* by the Author’s Confession. This same Worship, according to him, is *first* paid to Christ, and consequently is supreme ; unless we can suppose the *Intention* of the Worshiper to make some Difference, or the Worship itself to be *chang’d* by Conveyance. Or rather,

( *2dly* ) If he says this Worship don’t fix and rest in Christ, as its proper Object, and so upon this account is not supreme, *because it ultimately centers in the Father* :

Then

Then our blessed Lord can be only the *Medium* of conveying supreme Worship to the supreme Being ; and so at last the Worship that is render'd to Christ is none at all ; but he is only the Messenger or *Internuntius* to deliver our Prayers, &c. to God, as *Moses* was between the most High and the Children of *Israel*. When the People had vow'd Obedience to all God's Commandments, *Moses* return'd the Words of the People unto the Lord : And if our Saviour be no more than the Conveyer of our Worship to his Father, 'tis needless to contend what Worship the Author allows his Redeemer, when he strikes off all at once, and makes him only a bare *Internuntius*. But seeing he lays great Stress upon this, even as to think he has safely retreated out of the way of all Objections, by regulating divine Worship in such a manner that it shall only pass thro' Christ without touching, and ultimately arrive to the Father, and center in him, and so what we offer up to his Son must ultimately redound to his Glory ; I shall consider what he has to support this fair and plain Method of worshipping Christ with no Worship. And all that he has produc'd, or can, is but one misapply'd Text, which no reasonable Man can conceive should stem the whole Torrent of the inspired Writings, that run another way.

The Passage is *Phil. ii. 11.* That every Tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father.

'Tis plain from the Context, that the Design of these Words was to shew, that the blessed Redeemer of the World should be acknowledg'd by all Tongues and Nations as their Sovereign Lord. And lest any should think this universal Homage, which was to be paid to the Son, and which was not known so distinctly under the Old Testament, should detract from the Honour of the Father ; the Apostle, to prevent all Mistakes, adds, *To the Glory of God the Father* ; which is exactly true, not only as the Honour of either redounds to the Father and Son,

who are *essentially* of equal Dignity and Majesty ; but also as the Father is consider'd, in the stupendious and amazing Work of Redemption, first in Order, Counsel, and Operation, the Subjection and Obedience which we give to Christ in the Character of Redeemer, and the only Lord of Christians, redounds to the Glory of the Father, whose good Pleasure it was thus to constitute him Redeemer ; who having to this End assum'd humane Nature into a close Union with his own Person , and died for Sin, which was a Demonstration that he was Man ; having rais'd himself from the Dead, which was also a bright Display of his Godhead ; he is now to be honour'd, admir'd, and ador'd, upon account of his divine Nature, under the Relation of a Redeemer ; the Benefits of his Death and Resurrection at the same time affording *inviolable Motives* and pressing Obligations to render it unto him, and all to the Glory of God the Father as well as his own ; *for the Father is glorify'd in the Son*, the Brightness of his Glory.

That this is the genuine Meaning of this Passage I appeal to the Scope of the Apostle in this Chapter ; who, that he might effectually urge his beloved *Philippians* to Unanimity and Concord, exhorts them *mutually* to stoop and condescend to one another, v. 1, 2, 3, 4, 5. And in order to excite them to this happy and lovely Temper, he proposes the Humiliation of our blessed Lord, as the brightest and *most moving* Example, v. 5. *Who being in the Form of God, thought it not Robbery to be equal with God ; but made himself of no Reputation, and took upon him the Form of a Servant. And being found in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross.*

Against this Translation I know 'tis generally objected, that the original Words, *ἐκ ἀσπαγγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ*, shou'd be render'd, *He did not arrogate or assume an Equality with God.*—But is it such a pregnant Instance of Humility for a mere Creature not to affect Equality to his  
eternal

eternal Creator, between whom and him there is an awful, infinite Distance? Where, at this rate, can be the *Force* of the Apostle's Reasoning? Its Beauty declines and withers away, and all the Strength of the Argument is lost at once. But if we keep to the obvious and *literal* Meaning of the Phrase, how cogent and how pressing is it! The Lord of Glory, who was equal to God the Father, disrobed himself of his Majesty and Brightness, *the Form of God*, and put on *the Form of a Servant*, becoming Man, and appearing, acting, and conversing as such, like unto us, *Sin only excepted*, and at last suffer'd the torturing Rack of the Cross for our sakes; which is such an unparallel'd Instance of divine Charity and Condescension, as may at once *command* our highest Wonder, and challenge our most faithful and zealous Imitation.

'Tis without Controversy, that Christ's Humiliation is the Pattern here *recommended* to be follow'd; and if so, admitting for once, that ἐκ ἀρπαγμὸν ἡγήσατο, &c. must be translated, *he did not assume, snatch at, or covet an Equality with God*; this Gloss is entirely reconcileable to the Trinitarian Scheme; and thus, very consistent with it, Dr. Waterland has paraphras'd it. \* "Who being essentially God, and consequently having a rightful Claim to be honour'd equally with God, yet did not covet or desire to be so honour'd; did not insist upon his Right; but for the greater Glory of God, and for the Good of others, chose rather, in this particular Instance of his Incarnation, to wave his Pretensions, and in Appearance to recede from them."

So that as our Lord's Humility, in becoming Man, and dying for us, is recommended as the fullest Pattern of Condescension and Goodness in the foregoing Verses; if these Words be render'd, *He counted it no Robbery to be equal with God*, or that he did not covet an Equality with

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God,

God, as he *justly* might have done ; but in this Instance of his *Incarnation* wav'd it ; either Sense of the Phrase will suit with Trinitarian Principles ( tho' the first is most natural, and what was never sufficiently confuted † ) and be agreeable to the Context, which was to press us to Condescension, &c. by directing the Believer's Eye to the *amazing Stoop* of the Son of God, as an uncommon Example of it. So that this Text, however strain'd and tortur'd from its native and pure Meaning, stands still as a firm and unshaken Proof of the essential Equality of the Son to the Father : For tho' our blessed Lord by his Incarnation conceal'd his Glory under the Vail of his Flesh ; and, as he assum'd human Nature, was liable to all the Miseries of it, and to Death it self ; yet his Glory was not long shadow'd, but again *broke forth*, as the Sun out of an Eclipse : And as the Sun is the same in it-self, whether darken'd by an intervening Shadow, or shining in its full Splendor ; so the Son of God was absolutely, immutably glorious in himself, tho', with *respect to us*, he was pleas'd to lay aside his Pomp and Majesty, and appear'd in the *Likeness of Men*. Hence his *Flesh* or human Nature is expressly call'd the *Vail*, Heb. x. 20. — But this lowly State could last no longer than till the Ends of it were all accomplish'd ; for, v. 9. 'tis said, *Wherefore God also hath highly exalted him, and given him a Name which is above every Name, i. e.* as by his becoming Man, and undergoing an ignominious Death, he was greatly humbled ; so by God's raising him from the Dead, he hath also highly exalted him, and thereby declared, that he hath given him, or *solemnly install'd him* in the Possession and Exercise of a Power and Authority superior to all, in the Character of God-man and Redeemer, which he always had as God, &c.

That

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† See *Hammond* upon the Place.



That the Particle  $\Delta\iota\delta$ , *wherefore*, does not denote the Cause, but the Order of Christ's Exaltation, as a *Consequence* of his Sufferings, I make no doubt (tho' supposing the former, it gives little or *no Occasion* for Cavil) because 'tis what is agreeable to the Words of our Lord to his Disciples: *Ought not Christ to have suffer'd these things, and to enter into his Glory?* Luke xxiv. 26. and to 1 Pet. i. 11. where the Spirit of Christ is said to testify of his Sufferings, and *the Glory that should follow*, which the Term *also* in the Text confirms. And I concur with the Author in his Reply, \* that this Passage treats of a *proper* Exaltation, as far as 'tis oppos'd to a State of Humiliation in the Context; the chief Reason that Dr. Waterland has offer'd against it, being, "one that is truly Son of God, " and in a proper Sense God, cannot be properly exalted, " *i. e.* cannot be prefer'd to any higher or better State " than he ever enjoy'd, &c. " † which is very true, but not pat; because the same Reason would serve to prove he was *never* humbled, it being impossible that God shou'd be *capable* of a real Depression. But tho' I fall in with the Author, that these Words speak of a proper Exaltation, as far as 'tis oppos'd to Christ's Humiliation, it will not *disserve* what I am aiming to prove; for the Humiliation of our blessed Lord was nothing else but a *vailing of his Glories in the Garb of Humanity*, as has been already shewn; and consequently his Exaltation was nothing but an *opening* or displaying these Glories, whereby his *Dignity* was proclaim'd, and so in effect it still comes to what Dr. Waterland intended. For 'tis certain, by means of our Lord's Resurrection or Exaltation, the Glory of his divine Nature was declared, which he had with his Father before the World was, as well as a *new Accession* of Glory and Excellency given to his human Nature; for by this he was inaugurated or more solemnly invested

ted in the Administration of his mediatorial Kingdom, whereby his divine Majesty, which had been veiled during his Incarnation, shone out again in its Brightness; and he, who *was despis'd of Men* whilst on Earth, appears now to have a Dignity, Power, and Glory above all; and this Power of governing the World, which he had always as God, the Father gives him since he became Man also, and *sustains a new Character*, in order to complete the Designs of Redemption, according to the Oeconomy of Salvation; so that he who is our Mediator, is the Object of Worship, not as Mediator, or *as receiving a delegated Authority*, but because this very Person is *one* in Essence with the Father; and tho' the Father gave him this Power, 'tis by no means *derogatory* from the Deity of the Son; for Inequality, *in respect of Office*, can never be prov'd inconsistent with exact Equality in respect of Nature; and therefore in the next Words 'tis said, *That at the Name of Jesus every Knee shou'd bow*; a Token and Expression of Homage, Obedience and Subjection due only to the great *Jehovah*, *Is. xlv. 23.*

Now when the Apostle had thus magnify'd the very glorious Dignity of God the Son, how natural was it for him, as he had by this Description set forth Christ as universal Governor and Saviour, and the sovereign Object of every Creature's Worship, to suggest this, even *to the Glory of God the Father*? that we might not be so *wholly wrapt up* in viewing and adoring the Excellency of the Son of God, who had given himself for us (which was enough to touch all the Springs of Gratitude) so as to *forget* the Father of Mercies, the God of Love, who sent his Son into the World, appointed, authoriz'd, and design'd him to this magnificent Office. Upon this Account we are to confess Christ Lord to the Glory of the Father as well as the Son, *and no otherwise* is the Father glorified. In all our Worship then of him we should have *an Eye* to the Glory of the Father, with whom he is one God and Lord, and *as such only* adorable;

adorable ; whence it is that we are commanded *to honour the Son as we do the Father*, &c. This positive, severe, and strict Command was given at first, and still seems necessary to be inculcated, lest any shou'd conceive, that as the Son of God was now sent of the Father, and that in the Form of a Servant, this Honour should not be due unto him ; and as Dr. *Owen* observes, “ The World “ was then far from thinking it was so, and many, I fear, “ are yet of the same Mind. ” †

The Author attempts in the next place to guess *how we may confess Christ to the Glory of the Father*, viz. *When we confess that Christ is made Lord by the Father, we speak to the Glory of the Father who made him Lord and Christ ; and so in worshipping of him we worship the Father.* As a Proof of this, he refers us to *Acts* ii. 36. But as it happens, there is not the least Mention of his being worship'd in the Text or Context ; the *Design* of the Apostle *Peter* being only to prove that *Jesus of Nazareth* was the true *Messiah*, § and particularly declar'd to be so by his Resurrection from the Dead ; and that they might not mistake him whom he meant, he points out the very Person they knew by the Name of *Jesus*, and had not long since crucify'd and rejected, v. 36. *Therefore let all the House of Israel know assuredly, that God has made the same Jesus, whom ye have crucify'd, both Lord and Christ.*—Now had it been here said, that *Jesus Christ*, whom they had crucify'd, was made Lord by this Exaltation, and, by virtue of a Power receiv'd from God at this time, was to be worship'd and ador'd by all Tongues and Nations, tho' he never had before any Claim to it, &c. this would have been to our Author's Purpose ; but there is not one Place in the whole sacred Records that can bear any such Sense : And 'tis fully evident, that neither this Passage, wherein Christ is said to be made Lord, nor that in *Philippians*, can denote his first Investiture,

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† *Of the Person of Christ*, p. 115.

§ v. 22, 23.

Investiture, but only a publick Installment, or more solemn Exercise of the glorious Office : For 'tis expressly said, *Luke ii. 11. Unto you is born this Day a Saviour, which is Christ the Lord.* And in many other Places Jesus is styl'd *emphatically* Christ and Lord, *before* his Exaltation ; nay, he was called and sanctify'd, and commissioned to discharge this important Office, before ever he was sent into the World ; which is a Demonstration that these Words cannot refer immediately to his Exaltation, as the *Time* or *Reason* of his being made Lord, and becoming thereby an Object of Worship, since he was so long before, even from Everlasting, God and Lord.

As to what he offers to obviate what Dr. *Waterland* had said, *That the Honour of either did redound to both*, is very feeble ; viz. *A King may glorify an Ambassador ; but Honour given to the King will not redound to the Glory of the Ambassador, though all Honour done to the Ambassador, as such, redounds to the Glory of his Sovereign.* \* As such I grant it does ; but what Agreement is there in this Instance to the Honour paid to Christ ? Which redounds to the Father, not merely by *Vertue* of his Office, but as he is in Reality the eternal Brightness of his Father's Glory, and by Nature *very God*, of the same Essence with the Father ; and consequently, what redounds to one as God, *equally centers in both*, who are of inseparable Glory and Majesty : So that it can be no Derogation from the Honour of the Father, because the divine Nature being *absolutely the same* in the Son as the Father, by honouring the Son we honour the Father, and by despising the Son we despise the Father, for he and the Father are one. But the Author proceeds.

*Besides this general Account, I shall shew how each particular Instance, of what is called Worshiping of Christ, redounds to the Glory of God the Father.*

How

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\* Unity, pag. 46.

How deeply engaged for the Honour of the new Scheme, how fond of its Success *at any Rate*, must the Author, be to run Matters so far, as to intimate that our blessed Redeemer is not to be worshiped ! For 'tis plain in this Paragraph that he boggles at it ; for otherwise he would not say, *what is called worshipping of Christ*. But if he is not truly worshiped, and the Honour paid to him is *falsely* term'd, what need had the Author to shew, *That the Worship which is given to Christ, (and to instance particularly, in religious Faith, Love, Swearing, Prayer and Obedience) must and does redound to the Glory of the Father ?* Is not this all Amusement ? But I'll put a more candid Construction upon the Paragraph, and suppose him only to trip in the Expression, and that, after all, he really means that our Lord should, in a *proper Sense*, be worshiped ; and yet still all these particular Instances of Worship paid to him, which he has collected as *redounding* to the Glory of the Father, may be easily reconciled, only by saying what has been already proved, that Christ, who is Mediator, being God also, is to be worshiped, though not as Mediator ; and therefore 'twill be enough to give a *Specimen* of this, by examining the first Instance the Author has produced, the rest being of the same Import, but, if it can be, far more trifling.

The first Instance is, *believing on Christ*, † grounded on Joh. xii. 44. *He that believeth on me, believeth not on me, but on him that sent me ; i. e.* according to the Turn of the Author, *He does not so much believe on me as on the Father, or his Faith does not terminate on me, but on the Father :* Whereas all that our Lord intended by this Expression was to shew, that their believing on him was a giving Credit to the divine Testimony concerning him, and hereby they *not only* believed in him, but God *also*. So, Mark ix. 37. *Whosoever shall receive me, receiveth not me, (only)*

(only) *but him that sent me.* Thus God tells *Samuel*, when the People had actually rejected him, *They have not rejected thee, (only) but they have rejected me also.* § That this sets the Text in a true Light is evident from *John xiv. 1.* where our Lord tells his Disciples, *Let not your Hearts be troubled; ye believe in God, believe (also) in me:* Which clearly shews, that he who is our Mediator was the Object of their Faith and Trust as well as the Father, though not as Mediator: *q. d.* You believe in God, who is the Almighty Preserver and Governor of all things, *believe also in me,* being one in Nature, Power, and Majesty with him; especially, since I am now become your Messiah and Redeemer, and so your Lord and Governor by a new and *special* Title, and will certainly take care of all your Concerns, so that you need not be immoderately troubled, distrustful, or disconsolate, at your losing Sight of me for a time, *for I go to prepare a Place for you, &c.* As for the other Text, *1 Pet. i. 21.* *By him you do believe in God that rais'd him up from the Dead, and gave him Glory, that your Faith and Hope might be in God.* 'Tis not here said, *by believing in him you do believe in God;* but *by him barely;* which may denote his Power, *enabling* us to do it; or his Doctrine, by which we are *taught to do it;* or by his Mediation, as one that has made Satisfaction for Sin, we are brought to believe in him, as a *reconciled God*, and so to fix our Faith and Hope in him. Or even supposing it had been said, *By believing in Christ you do believe in God,* it would only have shewn us, that Christ in his lowest Character, who was rais'd from the Dead, is not the Object of our Worship, but *only* as he was God; *q. d.* by believing on Christ you really believe in the Son of God, and *very God*, *who, being one with his Father,* rais'd the Man Christ Jesus from the Dead, and gave him Glory, that your Faith and Hope might not be in

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a mere Man; but in God ; otherwise, those who believe in Christ would be accursed, according to *Jer. xvii. 51. Cursed be the Man that trusteth in Man.* Upon the whole, is the Father to be honoured ? so is the Son : Is the Father to be believed on ? so is the Son : Is he to be lov'd ? are we to swear by him, pray unto him, obey him ? so is the Son also. And these, and all other Instances of Worship, we render to the Son, redound to the Glory of the Father, *as well as the Son*, the Father and he being one ; so that it will be found at last, *that he that despiseth Christ, despiseth him that sent him ;* † not only as he was *his Father's Servant*, as the Author hints, but more especially, *as his Son*, Mark xi. 6. *Having yet therefore one Son, his well-beloved Son, he sent him also last unto them, saying, they will reverence my Son.* Every one knows to whom the Parable, in which these Words are, is apply'd, and in whom it is fulfilled. The Jews had despised and rejected God's Servants and Ambassadors, the Prophets ; and at last they crucify'd the *Heir of all*, the Lord of Life and Glory, which was the great Enhancement of their Sin : And may not the same Guilt be fastened on those who now despise the Sonship and Deity of Christ, I pray God of his infinite Mercy, for the sake of Christ, grant ; tho' they *deny the Lord God that bought them, Father, forgive them, for they know not what they do.*

What I have offered in Plea against this first Instance may suffice, and therefore I shall wave the rest ; the rather, because how plain and easy soever he imagines his *entangled Scheme* to be, he is himself *aware* of an Objection made use of by the Doctor, that he, nor all the *Goliaths* of his Party, will ever, ever be able to answer, *viz. that all religious Worship is, in Scripture, appropriated to God only.* ‡

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To get clear of this insupportable Rock of Offence, he asks, *Whether the Doctor means, that all religious Worship must terminate in God only, or ultimately redound alone to his Glory ?* This, says he, is undoubtedly true, but nothing against us. Whether against you or not, it shews, that Christ is not to be worshiped as Mediator at all, or that he has no Glory *by what is called Worship* by you ; for if it redounds *alone* to the Glory of the Father, the Son is thereby excluded from any Glory. But to come closer, he would further know, *Whether the Doctor means by this, that we must not offer to any other Being, besides the supreme God, even such religious Worship as redounds to the Glory of God ?* \* To which I answer, we must not offer to any Being, *besides* the Supreme, any religious Worship at all ; God himself has absolutely forbidden it upon the *severest* Penalties ; and what should lead Men to think the contrary ? Can the worshiping of a Creature advance the divine Honour, contrary to his Word, his Oath, his Law, his Gospel ? For though we acknowledge Christ is to be worshiped, 'tis only upon the Account of his *being God*, equal to the Father, and not *as Mediator* ; and therefore what the Author insinuates, that the Trinitarians *terminate their Worship on the Father*, if he means only on him, exclusive of the Son, and Holy Ghost, 'tis a palpable Mistake ; for Father, Son, and Holy Ghost being truly one God, and possess'd of all divine Perfections, which is the formal Reason of divine Worship, they are, and ever will be, the eternal Object of our Adoration, and highest Love and Praise : And no Being, besides God, how highly exalted soever, will as much as have any *Share* in divine Worship, whilst that stands recorded in the sacred Volume, *Thou shalt worship the Lord thy God, and him only shalt thou serve*, Matt. iv. 10. But this very Passage the Author attempts to explain away



away very prettily, from a manner of *solving* Difficulties of this Nature, I dare say, *unknown* to any, but Men of the quickest Turn of Thought at a Lift ; and that is, by considering some Expressions met with in Scripture, that seem to rhyme, and which therefore he would have to be *exactly* parallel Cases. As,

1st. *It is said in the Text before us, Him only shalt thou serve ; yet we read, Heb. xiii. 10. that the Priests serve the Tabernacle. Whence he would have us to infer, that the Tabernacle was not the supreme God ; but that the Priests in serving the Tabernacle did serve God, who required them to serve it. †*

A smooth and easy Solution ! exactly level to the Understanding of him *that can read only his Mother-Tongue.* ‡ But, I hope, none of those, for whose sake the Author writes, will be found so little learned, so ignorant and careless, as to suffer so unwarrantable an Imposition to be *slipp'd* upon them ; for who does not, or may not easily see, if his Eyes are not *sealed* with Prejudice, that *serving God, and serving the Tabernacle, are Terms that carry in themselves, as apply'd to such different Subjects, vastly different Ideas ?* And though he contends in his Reply, ¶ that the Word *λατρεύω* is made use of in both Cases to express it, it can be of no Weight, seeing this Word is *promiscuously* apply'd to signify either civil or religious Service. Thus, in *Levit. xxiii. 7. Ye shall do no servile Work therein*, where the *Septuagint* has it, *πᾶν ἔργον λατρευτὸν ὃ ποιήσητε*. And *Ludovicus Vives*, in his Commentary upon *Augustine de Civitate Dei*, hath proved out of *Suidas, Xenophon and Valla*, that *δουλεύειν* and *λατρεύειν*, are usually taken one for another.\* And that there can be no Force in this Argument is plain ; for when we are commanded to serve God, *divine Worship* is intended in the highest Sense of it, as in the Passage before us ; *Thou*

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*shalt*

‡ Unity, p. 51.

† See Unity, p. 1. &amp;c.

¶ Pag 28.

\* See *Taylor's Christ's Combat, and Conquest*, pag 343.

*shalt worship the Lord thy God, and him only shalt thou serve :* But when the Priests are said to *serve the Altar*, 'tis explained in Scripture, by *taking the Oversight thereof, or ministering before it, &c.* † So that though it be allowed that the Priests serv'd God in this, as they did it in Obedience to his Commands; yet when 'tis said they *served the Tabernacle*, the Word must be taken in a quite different Sense; because, *as they ministered before the Tabernacle* under the precise Notion of doing it in Obedience to the divine Command, they *only served God*, and not the Tabernacle, unless we make the Tabernacle also an Object of Worship. This well calculated Rule of Explanation then can serve no End, unless it be to puzzle an honest undiscerning Reader, or to shew the Author's happy way of drawing Parallels; but by Virtue of this, we have another Case produc'd of the same kind, the Examination of which, I hope, will set the Whole in a proper Light.

2dly, *It is commanded, 1 Sam. vii. 3. Prepare your Hearts unto the Lord, and serve him only; and yet God expressly commands, saying, Exod. xxi. 6. His Master shall bore his Ear through with an Awl, and he shall serve him (his Master) for ever: But if a Man were to serve God alone, it may be ask'd, how could he then be allow'd to serve his Master?\**

What! an Answer expected to so lean a Query? can the Author think a Servant may not do his Master's Work, and perform all civil Service and Obedience to him, which is his *respective Due*, and yet it still remain indisputable, that God is to be serv'd alone, *i. e. worship'd only*, and not his Master at all, with divine Honours? And if this Instance is produc'd to any other Purpose, it can be of no Service to him; for 'tis evident, when the Scripture says, *Servants, obey in all things your Masters according to the Flesh; not with Eye-service, as Men-pleasers, but in Singleness of Heart,*

*Heart, fearing God*; \* the Design of the Apostle in these Words is *only* to shew, that the Christian Religion did not set Servants at such a Liberty as to *vacate* their Obligations to Civil Service, and disengage them from *Subjection* to their unbelieving Masters; and therefore, to prevent Idleness or Discontent, he exhorts them to diligent Obedience, for the sake of Christ, who saw their Hearts and Ways, and had made it their *incumbent* Duty; and for their greater Encouragement he tells them, that when they served their Masters out of a *Compliance* to the divine Precept, their *Motive* to Obedience was generous, disinterested, and christian; *ye serve* (says he) *the Lord Christ* (which by the way is call'd *fearing God*, ver. 22. implying that Christ is God, their *supreme* Lord and Master, whom they should obey in this Instance) he having made it their Duty by his Command, in keeping of which they only *obey'd* him, and not in bare serving their Masters; for 'tis possible to serve them, and *at the same time* to disobey Christ: So that abstracting the divine Precept; a Servant's Obedience to the Commands of a Master is not serving God; but when, by virtue of *his Command*, I serve my Prince, my Country, or my Friend, I do a Duty; and consequently, serve God, which may be *extended* to every thing that comes within the Compass of Duty. This is obvious, *chap. iv. ver. 1. Masters, give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven.* So that paying my Servants their Wages is as much serving God, as *their serving me* is serving him; because the Motive and Principle of Action is the very same, *viz. the Command* of God, and his *Glory*, which should be the Centre of all we do. So that the Author might as well have argued, God is not to be serv'd exclusive of others, *because I must pay what I owe*; or because in *eating and drinking*

\* Col. iii. 22.

king, and in every other Step of Life, *I must do all to the Glory of God.* And is this so easy a Method to unravel Difficulties? will it avail any thing to prove others are serv'd, *i. e. not worship'd*, therefore God only is not worship'd with religious Worship? Those who can spy any Depth of Reasoning in this, I presume, will be thought Persons of no great Acumen, or else Men resolv'd to make *Inroads* upon common Sense; for tho' I serve my Master, in Obedience to God's Command, this Service *ultimately centers in himself only*, and is all employ'd for his Use, and has no Manner of *Relation* to God, any further than *as I do it for Conscience sake*; and consequently, is quite of a different Nature than that which is due to God only, which is divine Homage, Adoration, and Allegiance, answerable to the Object; whereas the Service due to earthly Masters is *barely civil*, having regard to their Relation, Superiority, &c. and so is *confined and limited* to them alone, and can never be *offer'd* to God without the greatest *Affront* to the Honour of his Majesty. So that it still remains as a Demonstration, *that God only is to be worship'd* with all divine religious Honours; nay, this very Case supposes it. So that whoever durst venture to lay any Weight upon the Author's airy Fabrick, will find it soon sinking under him, as having no Foundation in the Reason of things, or the Word of God.

His last Instance is in *David, Psal. li. 4. Against thee (O God) thee only have I sinned. And yet (says he) no one questions but that he sinned against Uriah also.\**

In Answer to this I would observe, that according to the Apostle's Definition, *Sin is the Transgression of the Law*; and where there is no Law, there can be no Transgression, and consequently no Sin: And this every one that has studied the Nature of Laws knows, that I can sin  
against

against none but the Lawgiver. I may, indeed, *injure* another, and, by breaking in upon the Rules of Humanity and Charity, I may *thereby violate* the divine Law, which has *forbidden* it; but still my Sin is *only* against God, who is *Lord of Conscience, Judge of Quick and Dead*, and whose *Law* alone is the whole Standard of Sin and Duty: And tho', perhaps, in an improper and *figurative* Sense, I may be said, in some Instances, to sin against my Neighbour, had not this been a *Breach* of the divine Law, it could have been no Sin; for Sin is the Transgression of the Law of God, and has an entire and necessary *Respect* to it; and consequently, I can properly be said to sin against none but God: And this the good Penitent knew, tho' he had injured *Uriah*, which forc'd from him this *ingenuous* and *moving* Confession, *Against thee, thee only* (and not chiefly) *have I sinned*. So that all these parallel Places, which the Author has produc'd to shew the Word *only* don't *exclude* others from divine or *religious Service*, are not pertinent: And as he desires to know, I can tell him how we must in *no Sense* religiously serve or worship any but God, and yet *serve others* also, *viz.* as God has *appropriated* all divine Worship to himself, we must, in that respect, worship or serve him only; but as he has not claim'd *all civil Obedience* and Service, we may safely pay *this to whom* it is due; we may bow the Knee and uncover our Heads to our Superiors, to express a civil Respect towards them; *we may rise up to the hoary Head,\** and generously serve one another *in Love*; and in short, we may *render unto Cæsar the things which are Cæsar's, and unto God the things that are God's.†* And I intreat the Author to *render to all their Due* (which he fail'd in very much, by calling so fair a Writer as *Dr. Waterland, haughty Man*) *Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom*

\* Lev. xix. 32.

† Matth. xxii. 21.

*Fear, and Honour to whom Honour ; and I will add, divine Worship, which is only supreme, and admits of no Degrees nor Sorts, to Father, Son, and Holy Ghost, the true, the great, the mighty God ; for thou shalt worship the Lord thy God, and him only shalt thou serve.* And I am satisfy'd this Reply of our Lord's to Satan can't otherwise be interpreted, than to be exclusive of all other Beings whatever from religious Worship ; for the Reason he gives for refusing, was not that he was a bad Spirit, an Enemy to God, or that it was not commanded, or that Satan had no such Authority as he pretended to ; and so it could not ultimately redound to the Glory of God,\* as the Author surmises. No, this is all Fallacy and a Blind, the direct and sole Reason is, that all Manner of religious Worship belongs to God alone ; him only shalt thou serve. This Word *only* is so puzzling, so diametrically opposite to all that can be advanc'd for worshiping any besides God, that none of our Adversaries know how to deal with it. Mr. Emlyn, to do him Justice, as sharp and ingenious a Writer as ever dipp'd Pen in the Controversy, seems inclinable to drop it, as no part of Revelation ; for speaking of Christ's refusing to do Homage to Satan, because an open Foe to God ; “ there-  
 “ fore (says he) Christ rejects it, by proving that we  
 “ must worship and serve God, which is all that the  
 “ Text cited by him says, *Deut. vi. 13.* (tho' the *Septua-*  
 “ *gint* had added the Word *only* afterwards, which the  
 “ Evangelist in gross repeats) for the Obligation to serve  
 “ God as his Subjects, is reason enough upon which to  
 “ refuse doing Homage to an Enemy.”† But can this Gentleman, with any Fairness, expunge the Word *only*, when 'tis the Expression of our Lord himself, who being the Lord God of the holy Prophets, and by whose Spirit the Scriptures were indited, must certainly know their Meaning? Nay, the Words themselves, cited from *Deut.*  
 vi. 13.

vi. 13. to which he refers us, compar'd with the next Verse, shew it: They are as follow; *Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name.* Ver. 14. *Ye shall not go after other Gods, of the Gods of the People which are round about you: for the Lord thy God is a jealous God.* These Words are spoken, as Mr. *Emlyn* confesses, of *divine* Worship, and the Prohibition of *not going after other Gods* evidently demonstrates, that *God only* is the Object of it. 'Tis true, there is an Alteration in the Phrase of the two Texts: In *Deuteronomy* it runs thus, *Thou shalt fear the Lord thy God*; and in *Matthew*, *Thou shalt worship the Lord thy God*; which intimates to us plainly, that Christ did not *confine* himself to the bare Words of Scripture, but gives an *Exp-osition* agreeable to the *Sense* of it; which may convince us, that we ought not to be ty'd so *strictly* to the Words, as to the *Meaning* of the sacred Writings; since otherwise all our *Sermons* and *Commentaries*, and even *Translations*, might be condemn'd as idle Additions to the inspir'd Volume, and nothing but the pure native *Hebrew* and *Greek* should be receiv'd as containing the Mind of God; and so all those, who are ignorant of the Idiom, the Force, and Beauty of these Languages, must be contented to be also ignorant of his blessed Will; and of what use then are our Bibles? But this by the way. Christ having thus, in his repulsing the Devil, cited the *true* Sense of a Scripture Passage, and surely we must allow him to be a *proper* Judge, tho' it be own'd that *fallible* Men may err, the Word *only* can't be *explain'd* away by all the Art and Skill of Criticks: Nay, supposing any of these Gentlemen should find out some old *Greek* Copy or other, in which this *formidable little Word only* was raz'd, or omitted (tho' nothing of this was ever pretended to, that I know of) the first of *Sam. vii. 3.* must at last decide the Matter in Favour of our retaining it; *And Samuel spake unto all the House of Israel, saying, if ye do return unto the Lord with all your Hearts, then put away the strange Gods, and Ashtaroth*

from among you, and prepare your Hearts unto the Lord *נעבדו לברו* and serve him only. This can't be pretended to be an Addition of the Septuagint, seeing 'tis the original Text ; and more of the like might be produc'd, if there was occasion ; nor can it ever be thought the Evangelist would dare to repeat it thus in gross, unless they were the Words of our Lord himself, and the genuine and only Sense of the Place. And add to this, the New Testament having the Sanction of the divine Authority, as well as the Old, and Mr. Emlyn receiving it as the Rule of his Faith, can't, with any tolerable Excuse, free himself from taking away from the Word of God. Finally then, in Answer to that groundless Insinuation of the Author of *Unity*, That they, who worship the Son as supreme God, make him another ultimate Object of Worship, contrary to the Command ; \* I offer this, and by divine Assistance will maintain it, that we do not make two Objects of Worship ; because we believe and confess it, not in Corners, that Father, Son, and Holy Ghost, is the one true supreme Being, the only, as well as the ultimate Object of Worship ; and that our blessed Lord is not to be worship'd as Mediator, but as equal to the Father, even as God over all blessed for ever. And this sacred Doctrine, as stated and defended against the Fallacies and Doublings of this anonymous Author, if it may rouse better Hands to the Enquiry, I make no doubt, will at last prevail, and be triumphant, it being interwoven in the entire System of Christianity, essential to it, and what principally distinguishes it from all other Institutes of Religion.

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\* Page 54.



## C H A P. VIII.

*The Necessity of believing the Deity of our blessed Lord and Saviour ; which will appear to be firmly establish'd, by considering him as being the Quickner of dead Sinners to a Life of Righteousness ; his being the Source and Fountain of Life, as the Father hath Life in himself ; his august Manner of appearing to judge the World ; his raising the Dead at the last Day ; and passing a final and irrepeatable Sentence on Men and Devils. The whole being an Explanation of several Verses in the 5th of John, refer'd to by the Author of the Appendix.*

HAVING finish'd my Remarks on the Unity, and touch'd upon his *Reply to Dr. Waterland's Preface*, as far as was necessary, concerning the Object of divine Worship, &c. which the 23d Verse of the 5th of John, refer'd to by the Author of the *Appendix*, very naturally led me to discuss, I am at length brought, as I propos'd, to place the following Verses in a proper View, by which the Dignity and Godhead of the great Redeemer of the World will, I hope, be more fully display'd and confirm'd.

Ver. 24. *Verily, verily, I say unto you, he that beareth my Word, and believeth on him that sent me, hath everlasting Life, and shall not come into Condemnation ; but is passed from Death to Life.*

If the Phrase, *he that beareth my Word*, points out our Obedience to the Gospel of Christ, as the only Rule of Life, and the Standard of Sin and Duty, by which we shall

shall all be try'd and judg'd, as some Expositors think, 'tis no weak Confirmation of the Equality of the Son to the Father; for this shews, that as God the Father gave the Law under the Jewish Dispensation, guarded with Sanctions of Life and Death; so God the Son gave the Gospel (which was the fulfilling of the Law) under the present Oeconomy, that whosoever hears, so as to obey it, shall have Life everlasting: And therefore he says, *He that heareth my Word*; whereas the Prophets introduce all their Messages from God to the People, with *Thus saith the Lord*; an Intimation that Christ Jesus is sole Lawgiver, by hearkening to whom we believe on him also that sent him, as we assent to the Truth of his Testimony concerning his only Son. Now if the Redeemer of Mankind is the supreme Lord of all, to whom we are absolutely and indispensably (upon Pain of Life and Death) oblig'd to submit ourselves, as the Bishop of Bangor hath demonstrated by irrefragable Arguments, *As there is but one Lawgiver, who is able to save and destroy*, Jam. iv. 12. 'tis easy to infer that our blessed Lord, and he alone (not exclusive of the Father and the Holy Ghost) is the only Lawgiver of Christians, and, as King of the Church, sole Judge of his Subjects, in all Points relating to the Favour or Displeasure of Almighty God; for God alone can give Laws to the Conscience; he who alone searches the Heart, can judge of the Sincerity of our Obedience to him; which, if Christ was not God, he could not do; for the Lord Jehovah is our Judge, the Lord is our Lawgiver.\*

In this View the Text before us speaks for the proper Divinity of Christ, which, tho' it may not be deducible hence, is plain from other Passages of Scripture, where abundant Arguments of this Nature offer themselves; but I rather am inclin'd to think 'tis far more consistent with the Scope and Design of our Lord, to interpret

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\* Isa. xxxiii. 21.

interpret these Words as having entire reference to the *Necessity* of believing his Equality with the Father, and honouring him accordingly, which he had been inculcating in the former Verses, *q. d.* I solemnly assure you, whatever Notion you may *now* have of me, that what I have spoken is the *Truth* of God that sent me, and upon your entertaining of it, and improving it as such, and so receiving me as the Son of God, and believing his *Testimony* of me as *equal* to him, because I do the *same Works*, and have the same *Claim* to your Homage and Honour as the Father (as you have been inform'd) you are entitled to eternal Happiness, &c. This appears to me to be the genuine Construction of the Words; and if we consult other Scriptures, they will concur to favour it, as *Matth. xvi. 16*, &c. where, when *Peter* had made that noble and brave Confession, *Thou art the Christ, the Son of the living God*, our Saviour replies, *Blessed art thou, Simon Barjona; for Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven. I say also unto thee, that thou art Peter, and upon this Rock* (meaning that Truth which *Peter* had confessed, his being the Son of the living God, which is the solid and unshaken Foundation of the Christian Religion) *I will build my Church, and the Gates of Hell shall not prevail against it.* That this Rock is not the Person of *Peter*, or his *Successors* the Popes of *Rome*, has been very strenuously maintain'd by the *Generality* of Protestant Writers; the Objections of the Papists may be seen refuted, and this Construction established by the learned *Spanheim* on the Place.\* And if Christ be not the Son of God, as a late Expositor observes, “Christianity is a Cheat, and the Church is a mere Chimera; our Preaching is vain, and you are yet in your Sins. Take away the Faith and Confession of this Truth from any particular Church, and it ceaseth to be a

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\* *Fried. Spanh. Vindic. Bibl. Lib. 3. loc. 1.*

“ Part of Christ’s Church, and relaxeth to the State and  
 “ Character of Infidelity. This is *articulus stantis & cadentis Ecclesie*, the main Hinge on which the Door of Salvation turns; those who let go this, do not hold the Foundation; and tho’ they may call themselves Christians, they give themselves the Lie; for the Church is a sacred Society, incorporated upon the Certainty and Assurance of this great Truth, and great it is, and “ has prevail’d.”\* ’Tis known to all, that good Mr. Henry was a Person of great Moderation; and certainly he would not have borne so hard, had he not seen just Reason for it from the inspir’d Writings, with which he was so well acquainted. And really there is more in it than at first Sight we may be aware of; for to confirm us in the Belief of so important an Article, the Evangelist John on purpose wrote his Gospel, Chap. xx. 3. *But these things are written, that ye might believe that Jesus is the Christ, the Son of God* (whom he actually tells us, in the very Entrance of his Gospel, *was God*, which is pure Revelation) *and that believing ye might have Life in his Name.* And I desire it may be taken some notice of, that tho’ Christ, as Mediator, is said to be *made Lord*, yet never once in the whole Bible said to be *made God*, but is there described as one of infinite Perfections, and the Son of the living God; and whatever loose, degrading, and low Thoughts some may entertain of the blessed Jesus, this affectionate Apostle seems to lay the utmost Stress upon his Dignity and Godhead throughout all his Writings, as 1 John ii. 23. *Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son, hath the Father also. He is Antichrist who denies the Father and the Son: Whosoever denies the Son, hath not the Father.* The Father and the Son being thus join’d, is no small Proof of their being *one God*; and that this is a just Hint, I appeal to the

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\* Henry upon the Place.

the Words of the Holy Ghost, 2 John 9. express'd in Language so strong and cogent, as not to be soften'd or eluded; *Whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God: He that abideth in the Doctrine of Christ, he hath both Father and Son, i. e. he hath God.* Now *he that believeth on the Son, hath everlasting Life; and he that believeth not on the Son, shall not see Life,* John iii. 36. And that Christ is the Son of the living God, is a Truth attested very frequently by the Father himself, and by Clouds of faithful Witnesses; a Truth, which the dear Saviour seal'd with his own Blood; a Truth suspected and fear'd by the Devil, as knowing 'twould issue in the final Ruin of his Kingdom; a Truth, which all the avow'd Enemies of the Christian Faith have traduc'd and vilify'd, and which particularly the grand Impostor *Mahomet* vehemently oppos'd; a Truth which has been acknowledg'd by the Church of Christ from Age to Age, and with the utmost Vigour and Stedfastness defended, against the most furious and subtle Attacks of open and secret Foes; and, blessed be God, is still preserv'd by vast Numbers of the Followers of a crucify'd Jesus, as a most sacred Treasure; a Truth so comfortable to lost Sinners, so enlivening to guilty Souls, so sweet and endearing, in which there appears *so much* of the Wisdom and Grace of God, and at the same time *so well attested* from Heaven, that 'tis worse than Infatuation, or a bare Giddiness of Reason, for any that wear the Name and Livery of Christ, and hope for Salvation by his Blood, to reject it. *For if we receive the Witness of Men, the Witness of God is greater; for this is the Witness of God, which he hath testify'd of his Son. He that believeth on the Son of God, hath the Witness in himself; he that believeth not God, hath made him a Lyar; because he believeth not the Record that God gave of his Son. And this is the Record that God hath given to us eternal Life; and this Life is in his Son. He that hath the Son, hath Life; and he that hath not the Son of God, hath not Life.* 1 John v. 9, 10, 11, 12.

Ver. 25. *Verily, verily, I say unto you, the Hour is coming, and now is, when the Dead shall hear the Voice of the Son of God; and they that hear shall live, i. e.*

Verily the Time is just at hand, yea it is now *already* begun, when, by the Efficacy of the Doctrine, and Voice of the Son of God, many, who are *dead in Trespases and Sins*, shall be rais'd up to a Life of Holiness, as a Prelude to that of Happiness. "And of this you shall see a visible and sensible Representation, in my actually raising several Persons from the Dead, and restoring them to Life."\* This Allusion of the Doctor's is very just, seeing Christ causes his Voice to be heard by the most harden'd, benumn'd, and senseless Sinners, and recovers and quickens them to a *spiritual Life* by the same almighty Power as he raises the *Dead* out of their Graves; which shews that he is the Source and Giver of all Life, whether Spiritual, Natural, or Eternal; and this is very elegantly represented to us, as *peculiarly* belonging to God alone, in *Eph. i. 18, 19, 20. That ye may know — what is the exceeding Greatness of his Power to us-ward who believe, according to the working of his mighty Power, when he rais'd him from the Dead.*

Ver. 26. *For as the Father hath Life in himself, so hath he given to the Son to have Life in himself, i. e.*

As the Father is the Fountain of all Life, and the sovereign Disposer of it; by Christ's raising the Dead, &c. 'tis also evident, that the Father has lodged a Power in his Son, even *since he became Man*, being at the same time a Subsistent in the one supreme Godhead, to have Life in himself, *ἐν ἑαυτῷ*, originally and absolutely, as the Father has, being essential Life, and the *Source of all Life* to his Creatures; and consequently, he hath Power to deliver from the Death of Sin, as well as to quicken dead Bodies; which is as much as to say, that the Son, tho'

tho' he condescended so low as to become Man, is, as to his highest Nature, essentially one and the *same God* with his Father; for to have Life in himself, as the Father has, is nothing else than to be God over all, *living by himself, and giving Life* to all others.

Ver. 27. *And hath given him Authority to execute Judgment, because he is the Son of Man, i. e.*

The Son not only has *originally*, as God, a legislative and judicial, but an *executive* Power is given him, as he is the Son of Man also, that the Process of the last and dreadful Day may be more august and solemn, and all transacted in an *open, plain, and visible* Manner. So that he who judges both the Quick and the Dead, *invisibly* with his Father, as Son of God, will judge it *visibly* in his Father's Name, as Son of Man, according to that Passage in the *Revelations*, i. 7. *Behold he cometh with Clouds, and every Eye shall see him, &c. For God hath appointed a Day in which he will judge the World in Righteousness, by that Man whom he hath ordain'd.\** If Christ, then, who is God, is to be Judge also in the Character and Appearance of the Son of Man, this affords an easy Solution to that controverted Text, *Mark xiii. 32. But of that Day, and that Hour knoweth no Man, no not the Angels which are in Heaven, neither the Son (i. e. the Son of Man) but the Father.* But in order to rescue this Place from Mistake, 'twill not be amiss to try how it may be explain'd of Christ in his highest and lowest Character.

1<sup>st</sup>, If we take the Word *κῆδεν*, knoweth, in the same Sense as *to teach*, or make known, as 'tis us'd 1 Cor. ii. 2. the Words may run thus:

But that Day and Hour there is no one who hath, shall, or can make known unto you, not the Angels who dwell continually before God's Face, nor the Son himself, who, altho' *he knoweth all things*, John xxi. 17. yet seeing

seeing he now acts in the Capacity of a Prophet, and has no particular *Instructions* to reveal it to you, as 'tis not in his Commission, he cannot make it known; *Take ye heed therefore, watch and pray, for ye know not when the time is.* This, perhaps, may appear a little strained, but far less than some of the *Antitrinitarian* Glosses. And therefore,

2dly. I would offer something that may be less liable to Exception, and entirely *consonant* to the Context, viz. that the Words are spoken of Christ in his *lowest* Character, as *Son of Man*.

With respect to our Lord's *humane* Nature, 'tis certain he may be ignorant of many things, just as he was subject to all other humane Infirmities, and Death itself, without any *Derogation* from his Dignity, as Son of God, seeing his Deity is unchangeable and impassible; for his two Natures, which were united in his Person, still *retaining* their peculiar Properties, the divine could not become feeble or ignorant, nor could the humane become omnipotent, or omniscient; and consequently, there is no Absurdity to suppose a finite, limited Knowledge in the *Man* Christ Jesus; and what is remarkable, our blessed Saviour is just before represented in his final Appearance, not as the Son of God, but as the *Son of Man*.\* Here our Lord is spoken of in his lowest Character, as one that will visibly appear; so that the Context necessarily confines us to explain the Passage of the Son of Man; for there is no *other* Son mentioned in the whole Chapter. Besides, it can never be thought that the Son of God, who *made* the World, and *upholdeth all things by the Word of his Power*, and *who knoweth all things*, † should be ignorant of any great Change or Revolution in the Works of his own Hand; especially when no Change happens but what he himself is the Author of. ‡ And  
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if he did not know all the Revolutions that could happen in the heavenly Bodies, the whole *Order* of natural Causes; and the whole *Train* of their Effects, how could he acquaint his Disciples of the portendous Signs, and glorious Circumstances of his Appearing? 'Tis highly dissingenuous, therefore, and very hard to detract from the Honour of our Lord, and deny his Divinity; because, as Man, he did not know the precise time of the Day of Judgment. Methinks we should the rather admire his Goodness and Condescension, that, for our sakes, he would thus humble himself, to assume a Character so *vastly* beneath his own from Eternity. And that these Words are spoken of Christ in this inferior Character, I am the more confirmed in the Belief of; because, though the Angels are said not to know this time, here is no mention made of the *Holy Spirit*, who is said to *know the deep things of God*. And 'tis certain the Spirit receives his Knowledge from the Son, and *shall glorify him*, by shewing to the Apostles those things they should foretell would hereafter come to pass, *Joh. xvi. 13, 14*. How then could the Son be ignorant, who was the Fountain of the Spirits Knowledge? *All things that the Father hath are mine* (says our Lord in the 15th Verse) *therefore, said I, he shall take of mine, and shall shew it unto you*. Now if the Father has the Knowledge of the great and tremendous Day, the Son hath also; for all the Knowledge of things to come, which the Father hath, the Son hath likewise; and this might be further demonstrated from several Texts of Scripture, that the Son is omniscient: And would any considerate Man, whose Thoughts are *awake*, and can think freely, imagine one *single* Text (allowing it to be of a dubious Signification) should out-weigh the *Authority* of so many other plain Evidences? What is generally urged against this Explication, I know, is, *that it makes the Knowledge of the Son of Man superior to that of Angels, there being a plain Order or Gradation in the Text, not*

*the Angels in Heaven, nor the Son.* But considering the Spirit dwelt in him without Measure, and he was made the Messenger of the divine Will, to reveal the Councils of Heaven to Men, as he was in this Capacity a Prophet, far greater than Moses, his infus'd Knowledge might exceed all the Intellects of Angels, who are represented only as *desiring to look*, and pry into the mysterious Wonders of our Salvation, and the Benefits that will accrue unto us at the Revelation of Jesus Christ. \*

But supposing these Words be allowed to speak of Christ, *as Son of Man* ; and that, as Son of God, he really knows all things, it may be further objected, perhaps, by some, *that Omniscience is no Proof of his Deity ; because Knowledge being a communicable Attribute, it may be imparted to Christ, without supposing him God.*

In Answer to this I would observe, that tho' Knowledge and Wisdom may be predicated of God, and every rational Creature, to whom he has given any Share of Understanding, and is *thus far* a communicable Attribute ; yet it can never be said of any inferior Being, that he knows *as much as God* knows, or is *as wise as God* is wise ; for that *immense* Knowledge, which is peculiar to God, is *infinite and perfect*, and *as such* incommunicable : For if an inferior Being should be suppos'd to have the same *comprehensive* Knowledge, it would follow that God hath no Knowledge *peculiar to his own* infinite and glorious Being ; which is irrational, if not impious, to assert, seeing he is in every Perfection infinitely distinguished from, and above all others. Or, perhaps, it may be further offered, that the Difference is, God is all knowing *immediately*, and by himself, and Christ only by *Revelation*. But besides the Absurdity of supposing the great *Jehovah* would make another *equally knowing* with himself, and the Difficulty, and even Impossibility

possibility of thinking that he could, who is infinite in Wisdom, reveal *all things* that he knows to a *separate*; finite Being; this Distinction will appear useless, if our Lord has not only the *same extensive* Knowledge as the Father, but the *same way of immediate knowing* even the Secrets of all Hearts by himself, which must be acknowledged the Prerogative of the great God; and therefore 'tis said of God the Father in the Old Testament, *I the Lord search the Heart, and the Reins*; and again, *Thou, even thou only, knowest the Hearts of the Children of Men*; which is appropriating, as far as Words can express it, this peculiar *Act and Way* of knowing to himself alone: And yet Christ says the same of himself in the New Testament, being one and the same *Jehovah*, *The Churches shall know that I am he that searches the Heart; and tries the Reins*; † which must entirely supplant any such Plea of Christ being omniscient by way of Revelation. But to proceed:

Ver. 28. *Marvel not at this; for the Hour is coming, in the which all that are in their Graves shall hear his Voice.* q. d.

Let not this seem so *surprising* and incredible, that I, who now appear to you as a Man, should at last be *Judge of Quick and Dead*; for what I say is true; and hereafter you will have most *sensible* and amazing Proof of it, when all, that are in the State of the Dead, shall *start again into Life*, and be rais'd up by the piercing and quickning Power of *my Voice*.

The Resurrection of the Dead is such a Prodigy of Power, and so shocking to the Eye of *glimmering* Reason, that some of keen Parts have not *scrupled* to dispute it; they have so limited the infinite Power of God, by their own *narrow* and imperfect Notions of things, as to think it *incredible* and impossible, because they could have no *Idea* how so surprising an Effect

could be produced : For this Reason, among others, the learned *Sadduces* denied the Resurrection, which made the Apostle appeal to King *Agrippa*, *Why it should be thought a thing incredible with you, that God should raise the Dead ?* Acts xxvi. 7, 8. Which intimates to us, that if we have right Apprehensions of God, who is a Being of infinite Power and Wisdom, and believe the Truth of his own Testimony, there is no room to doubt of it ; and this withal equally shews, that though it be not too hard for God, 'tis incongruous to imagine any but the most High alone can effect it ; and that 'tis his *sovereign Prerogative*, to whom 'tis as easy to restore to Life again after Death, as 'twas at first to give Life, Breath, and Being, out of nothing : And though this may be a Mystery that far exceeds our most elevated Thoughts, it does not surpass *that Power* that has no Bounds. If our blessed Lord then *is the Resurrection and the Life*, and by his own absolute Almighty Power is able to *raise our dead Bodies*, collect all their dispersed Particles, command the little Heaps of Dust to awake to Life again, 'tis an undeniable, open, and resistless Evidence of his Power and Godhead ; not to be eluded by all the *Shifts*, and subtle Distinctions of *metaphysical Heads*. And this the Apostle expressly says of Christ, *that he shall change our vile Bodies, that it may be fashioned like unto his glorious Body, according to the working, κατὰ τὴν ἐνέργειαν, according to the Energy, or Power, whereby he is able even to subdue all things to himself.\**

Ver. 29. *And shall come forth, they that have done good unto the Resurrection of Life, and they that have done evil, to the Resurrection of Damnation, i. e.*

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\* Phil. iii. 21.

They shall *spring* from their Graves, and immediately appear before his *dread Tribunal*, where they shall be judged (as every Tree is *known* by his Fruit) *according to the things they have done in the Body, whether good, or evil*; and they who have done Good, shall receive the promis'd Crown of Life; and those who have rejected their Mercies, and have been evil Doers, shall be punish'd with *everlasting Destruction from his Presence, and the Glory of his Power*, without any Reprieve.

Our blessed Lord being the *final* Judge and sole Arbitrer of eternal Happiness or Misery, 'tis a glaring Conviction of his being the only Lawgiver, and God, who can thus distribute both Rewards and Punishments, and from whose *Sentence* there lies no Appeal. What *higher Conceptions* than these can we possibly form of the supreme Being? and with what more majestick Lines *could* he be described, than as our Maker and Governor, and supreme Judge? Judge of all those many *Myriads* of People, Tongues, and Nations, and all those Legions of Devils that shall stand before his Judgment-Seat; which is an Argument that he knows perfectly, intimately knows all their *darkest Scenes* of Iniquity, the most *hidden Springs* of their Thoughts; and that through *all the Windings of Time*, from the first Dawn of it to its utmost *Declension* and last Period, he is acquainted with the most *minute* Circumstances, Designs, Views, and Projects of every Creature, whom he will eternally reward with everlasting and inexpressible Glories, or condemn to endless Miseries. Who has *consummate* Power and Wisdom equal to so glorious and solemn a Charge, but the co-equal Son of the living God, our exalted and enthron'd Redeemer? Who is true God as well as Man, and at last will appear, in *Conjunction* with his Father and the Holy Ghost, to be the Sovereign Judge of all. And when once the Clouds shall *burst* open, and the shrill *Blast* of his awful Trump *alarm* the Dead, then he will come in *his own* and his Father's Glory, seen *by every Eye*,

majestick like himself, God over all, attended with a bright Train of his adoring Angels, and will be glorified in his Saints, and admired in all them that believe ; \* and then his Divinity will shine out with Rays of irresistible Light, too dazzling and over-powering to be suspected any longer, much less disputed. Oh ! Blessed are all they that honour the Son, as they honour the Father, and who put their Trust in him. †

v. 30. *I can of my own self do nothing ; as I hear, I judge ; and my Judgment is just , because I seek not mine own Will, but the Will of the Father who hath sent me.*

Q. D. To sum up therefore all that I have said unto you concerning my working on the Sabbath-day, who am Lord of the Sabbath ; and my Equality with the Father, who am his proper Son ; that you might not still accuse me of Blasphemy, as detracting from the Glory of the Father, I assure you that I have no Thoughts, Designs, or Desires distinct and separate from my Father's ; but am the same in Power and Operation with him , and pursue no private Will of my own, contrary to my Father's ; and therefore *I can do nothing of myself*, without his Concurrence, Consent, and Co-operation, there being the same Nature as I am his Son, and the same Will, and the same Designs of Love carrying on by me *since I became Man*, and am his Servant, and as such I must certainly finish the Work of him that sent me into the World, &c.

That this is the Conclusion of our Lord's Apology against the Charge of the Jews, is very evident ; for having in the former Verses prov'd and confirm'd his Divinity, he here returns to the Occasion of the Dispute, re-assuming his first Head of Discourse concerning his working on the Sabbath-day, from whence he had digressed : And here he sums up the whole in these Words , which  
both

both vindicate his working on the Sabbath-day to be *just*; and their Inferences, that he made himself *equal* to the Father, to be *true*; for having shewn, that he was one and the same in *working*, in *Will*, in the *Energy* and *Way* of working, that he had one and the same *Glory* or *Honour*, the *one Fountain of Life* with his Father, and *Governor* and *Judge* of the whole World, &c. 'twas manifest, that his healing on the Sabbath-day was no *criminal Breach* of it, any more than God's Works of Providence, that are *always* upon the Wheel; especially, considering that he was so one with the Father, that he could do nothing without the Father, nor could the Father do any thing without the Son: *Whatsoever the Father doth, the same doth the Son*, v. 19. And therefore he says in this Verse, *I can do nothing of myself*, to shew their *Operations* were undivided; and says he further, *As I hear, I judge*; and *my Judgment is just*; which alludes to the 22d Verse, *The Father judgeth no Man, but hath committed all Judgment to the Son*, who being in the *Bosom* of the Father, and knowing his Secrets and *eternal Counsels*, always acts according thereunto. And when he assigns the Reason of his Conduct, because *I seek not my own Will, but the Will of him that sent me*; this shews, that whatever he did, was not the *Result* of any particular *Determination of his own*, in Derogation to the Honour of the Father; but in every thing he shou'd act *agreeably* to his Will, both as a Son and a Servant; consequently, as he had the *same Nature* as his Father, and was employ'd in a lower Character to carry on the *same Design*, his Will in all things was the same as his Father's; which made his healing the Cripple on the Sabbath-day justifiable, and his saying that *God was his Father*, equally so, which, as the Jews thought, and what he really intended by it, was making himself *equal* to God.—Thus having at length thoroughly examin'd into the Meaning of the Context, and fully shewn it can *no way* favour the *Suggestion* in the Appendix, I shall now return to the remaining Objections.

## C H A P. IX.

*The necessary and eternal Existence of the Son of God vindicated, and the remaining Objections of the Appendix fairly examin'd, and demonstrated to be of no Weight, and consequently very far from proving the eternal Generation of the Son of God to be a direct and flat Contradiction.*

THE Author of the *Appendix*, in his Attempts to reduce the Doctrine of our Lord's Divinity, as he is the *Son of God*, and so of the *same Nature* with the Father, to a Contradiction, having first offer'd an Argument, in order to shew our way of Reasoning would *prove too much*; and then strain'd that Passage in the 5th of *John* to his own Length, which I have in the foregoing Pages rescu'd from the Rack; he comes on \* to glory in an *imaginary Victory*, and too hastily concludes our Arguments *to be egregious trifling*. But tho' he may indulge an uncommon *Liberty* of deciding the Controversy in his own Favour, he seems appriz'd of something else that may be offer'd in *Vindication* of the Trinitarian Scheme. Hence, says he, *I am very willing to suppose, that those, who lay such a mighty Stress upon it, have somewhat more specious and plausible to offer; and I think, if it be any thing, it must be this, viz.*

“ That Christ being the proper eternal Son of God,  
 “ necessarily begotten of him, must have the same Na-  
 “ ture and Essence with God, and so be very and su-  
 “ preme God; because no Being can be *eternal* and ne-  
 “ cessary besides the *supreme God*; and, since the Scrip-  
 “ ture



“ ture has determin’d that the supreme Being is but  
 “ one, must have *individually* the same, and not a distinct  
 “ Nature from him.

The Author having seen fit to fix on this Argument only, either *insensible* of the Strength and Number of other Proofs, or *willing* to slip them over ; I shall join Issue with him, in trying the Weight of this *plausible Argument*, as he calls it, and then consider the Reasons he has offer’d against it.

1<sup>st</sup>. I shall try the Weight of this Argument, which grants, that Christ is necessarily and eternally begotten, which must suppose necessary and eternal Existence.

1. *Necessary Existence*. — That there is but one supreme Being who exists necessarily, and is a God of infinite Perfections, is deducible from the Light of Nature ; and that this one supreme Being or Essence *includes in it* the Relation of a Father and Son, who are *inseparably* one, is taught us in the holy Scriptures, where our blessed Lord is frequently call’d *the Son of God, his only begotten Son* ; and so can never be consistent with that dry and jejune Turn the Socinians give it, *viz. That he was the Son of no other but God* ; which is not true ; for as he was Man, he was also the Son of the *Virgin Mary*. — Christ then, in his highest Nature, is a Son so begotten, *as none other is, was, or can be*, the only begotten of the Father, in an ineffable manner, in, and of the same Nature, and consequently is co-equal, co-essential, and co-eternal with him ; for the divine Nature being infinite, immaterial, incorporeal, the whole of it must belong to him, as has been already shewn. So that Christ is not a Division, or Emission from the impassible Nature ; for he is always *in the Bosom of the Father* (even whilst here on Earth) which denotes *an intrinsic and perfect Unity* ; his eternal, necessary Generation then, whereby *nothing new* was wrought, or could exist, he being begotten before all Time, &c. is a Proof that he exists necessarily in the undivided Godhead. Hence is he called *the Brightness of his*

his Father's Glory, the Power, the Wisdom of God, Life, Light, Truth, &c. importing that he is *originally, necessarily, eternally* so ; as God is called Love, to shew that he is *essential Love*, or the Fountain of all Love : So that the Son is no *voluntary* Production, that might have been, or not been ; but his Existence is absolutely necessary, because 'tis the Property of God the Father to beget a Son that must eternally co-exist in the one undivided Nature with him ; unless we can imagin God's Glory ever destitute of its Brightness ; which is harder to conceive, than that the Sun in the Firmment should shine out in its full Splendor, without a Ray of Light in it, or emitted from it. We must also suppose the divine Being without his *essential Perfections*, which would be to *undeify* the Father as well as the Son ; for 'tis beyond all Controversy, that every Perfection of the Deity is as *necessary* as his *very Being*, since he would not be God without them ; and consequently, as Christ is *possess'd* of the divine Perfections, and is essentially, and in the Abstract, *Light, Life itself, &c.* he must be one with his Father in Nature, as he is in Operation, and so a necessarily existent Being, *very God*, before all and above all ; there being no Instant in which he was not *the Brightness of his Father's Glory*, and the *very Image of his Person*, never separated from him, any more than the Ideas of our own Minds can have a separate Existence from the Mind itself, which must be own'd is *too faint* an Illustration of so transcendent a Mystery, as is any other *Similitude* we can borrow from transient Objects and finite Creatures : But however, as we believe the Being of a God, the Nature of whose Essence and Perfections we can't unravel ; and as we assent to the Co-existence of our own Understandings, Wills, and Thoughts, with the Essence of the Mind, the Manner of which is as *unintelligible* as the Union of our Souls with our Bodies ; why should we expect to be more enlighten'd in the *Co-existence* of the Three divine, uncreated Persons in the Deity ? Why should

should we complain of so sublime a Doctrine's being not clearly reveal'd as to be *commensurate* to our Ideas? If we believe God is true, we should *cheerfully* acquiesce in what he has said of his Son, *viz. That in him dwells all the Fullness of the Godhead bodily*; and what has the Father more? His Words, who cannot lye, methinks, should be our *Warrant* to receive this as Truth, and the *sure Prop* of our Faith in Father and Son, as one God: And tho' the Manner how Three are One is incomprehensible, the Holy Ghost could not well use *plainer Words* to render it suitable to our Understandings than he has already done, unless we had stronger and brighter *Intellects* in proportion; for if we consider the *abstruse* Nature of the Subject, and our *feeble* Conceptions of what is infinite, this Doctrine is as intelligibly *express*t as we could possibly expect. But to push forward:

II. The Argument the Author opposes, implies the Son's *eternal Existence* also.

He had a Subsistence and Glory in the divine Nature *before the World was*; † *His goings forth were from everlasting*: \* So that he hath neither *Beginning of Days nor End of Life*; but is the same yesterday, to day, and for ever, § even that *eternal Life* who was always with the Father; the *Alpha and Omega*, the *first and the last*, the *Beginning and the End*, who was, and is, and is to come; ‡ which expresses that boundless Duration proper to the supreme God alone; for thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts, *I am the first, and I am the last, and besides me there is no God*; ¶ and yet our Lord is emphatically styl'd the *first and the last*; and very justly he may, being the true God, by whom and for whom all things visible and invisible were created. † For if all things were created by him, he must necessarily be uncreated; and being uncreated, he must necessarily be eternal, seeing no-  
thing

† John xvii. 5.      \* Mich. v. 2.      † Heb. xiii. 8.      ‡ Rev. i. 11, 17.  
ii. 8. xxi. 6.      § If. xlii. 6. xli. 4. xlviii. 12.      † Col. i. 16.

thing could ever create itself into Being ; for what at any time did not exist, can never, without being created, come into Being, as was hinted before. Hence Christ, who is the *Wisdom* of God, is said to be brought forth, *before the Mountains were settled*, and *from everlasting*, and *in the beginning*, or *ever the Earth was* ; ‡ which is a Testimony to his eternal Generation, and consequently eternal Existence ; for thus is the eternal *Jehovah* described, *Psal. xc. 2. Before the Mountains were brought forth, or ever thou hadst form'd the Earth and the World : Even from everlasting to everlasting, thou art God.* Which plainly shews, that whatever existed before the Creation of the World, as there is no *conceivable Medium* between Time and Eternity, must be eternal ; and consequently Christ being *before all things*, and *by whom all things consist*, \* 'tis not difficult to see that he existed with the Father from all Eternity. And those Words cited from the *Psalms*, *Acts xiii. 33. Thou art my Son, this day have I begotten thee*, are no obscure Hint of Christ's Eternity ; for 'tis evident, this Passage can't have Reference to Christ's *Resurrection only* ; tho' that was a *bright Discovery* and *open Declaration* of his Deity ; because antecedent to this, God is said to *send his Son* into the World ; so that he was a Son *before* he was sent : And tho' the Word *Day* seems at first view to point at a limited Time ; yet considering God is eternal, who must therefore exist without any *Change*, *Alteration*, or *Succession* of his Being, to whom all things are as it were present in one fixed and immoveable Now, nothing that is past or future can be truly prædicated of him, without the greatest Impropriety. So that what God doth from Eternity, he may be said to do it now, or to day ; to him *a Thousand Years*, yea all Duration, is *but as One Day*. The Nature of the Subject then, to which this Expression is apply'd, must *determine* its Signification ; for as one remarks, || “ God's begetting of his Son being an immanent  
“ Act,

‡ Prov. viii. 23, 24, 25. \* Col. i. 17. || *Jacomb's Sermon on Rom. viii. p. 326.*

“ Act, it must (as all Acts of that Nature are ) be from  
 “ Everlasting ; and it being spoken after the manner of  
 “ Men, it must be so understood, as may *best suit* with  
 “ the Nature of God, and with the Nature of the thing  
 “ it speaks of. When therefore you read, *Thou art my*  
 “ *Son, this Day have I begotten thee*, ’tis as if God had said,  
 “ O my Son, I own thee to be so before the World,  
 “ and I here attest, that from all Eternity I have be-  
 “ gotten thee, and thou art my Son by eternal Genera-  
 “ tion. ”

I shall wave any more Passages to establish this Truth,  
 seeing the very Nature of Christ’s Sonship bespeaks his  
 Eternity ; for if he is God’s own proper Son, we can’t  
 possibly think any otherwise ( suitable to the *indivisible*  
*Unity* of the divine Being ) but that he must partake of  
 the same individual Essence as his Father ; and conse-  
 quently, as the Father’s Essence is eternal, the Son’s be-  
 ing the *very same*, must also be eternal. The Father is  
*from everlasting to everlasting* ; nor did he ever begin to be-  
 get, then would he have begun to be Father ; therefore  
 the Son is eternal, nor did begin to be begotten in time,  
 being no temporary, voluntary Production ; no adopted  
 Son, but a proper one ; no nominal one, but a true one,  
 begotten from Eternity, and not created in Time ; so  
 that he is necessarily and eternally existent, of the same  
 undivided Nature, Dignity and Glory as his eternal Fa-  
 ther, which was to be prov’d : And really the Term  
 God the Father, as taken personally, shews that his Son  
 subsists likewise with him ; for he was not first of all a  
 God, and afterwards a Father ; but without any Begin-  
 ning, he is always both God and Father ; which Relation  
 includes in it a Son of the same Substance and Duration,  
 as much as the Idea of a Creature carries with it that of  
 Creator ; or the Relation of Master, that of Servant ; or  
 a Mountain, that of a Valley ; the one *cannot be suppos’d*  
 with-

without the other, unless we destroy the very Nature and Reason of all Relations.

Having confirm'd this Argument from Scripture and Reason, I shall impartially consider,

2. What the Author has offer'd against it:

*The first is ( says he ) its being founded upon a manifest Contradiction, the eternal necessary Generation of the Son of God. — For if it was necessary from Eternity to the divine Nature to beget the Son, it must be necessary to Eternity, since what is necessary to it must be always so, and consequently would be always begetting, but never begotten.*

This Gentleman, not attending to the just Distinction the Trinitarians make between the Essence and Persons of the Trinity, *unawares* betrays a very gross Mistake; which has led him to these fruitless and too bold Speculations; for it was never thought, much less asserted, that it was necessary to the divine Nature, *as such*, to beget; but only that the Person of the Father begat the Son in the Unity of the divine Essence from all Eternity; so that the same infinite and undivided Nature is in the Father and Son. Whence his Consequence is neither fair nor true; for tho' what *is necessary from Eternity must be always so*; yet it does not follow, that the Son therefore must always be begetting, but never begotten. For,

If God the Father's begetting a Son, is an immanent, *internal*, eternal, necessary Act, it must be from all Eternity, whatever it will be, perfect and finish'd; so that the Son can neither cease to be, or to be what he is: But God's begetting a Son, is an immanent, eternal, necessary Act; therefore the Son must be begotten from all Eternity, and can never cease to be what he is, was, and ever will be.

There being no *Succession* of Time in Eternity, but one continu'd Now, \* the Generation of the Son of God by his

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\* This perfect Being, viz. God, cannot but be every way infinite; and first of all in his Duration; for that is infinite which is without Bounds. Now that

his eternal Father must be an eternal immanent Act, exclusive of Succession or Imperfection; for as the Father begat the Son, without any Change of his Nature or Person, in the Unity of the same Godhead, their divine Nature is one and the same, and their Persons are coequal and coeternal, because they are coessential; and consequently, the Son being coæval to the Father, he always was begotten, and of his Being there is no Beginning, nor shall be any End, any more than of the Father's, *who is, and was, and is to come*. So that to object, *that he must be always begetting, but never begotten*, because *what is necessary from Eternity must be always so*, is straining an Absurdity to the utmost size; for can that, which is eternally finish'd, be said never to be done? Can the Generation of the Son of God, \* which was from everlasting, be said to be not yet accomplish'd? At this rate, we might argue God the Father out of his Existence; for *if it was necessary from Eternity to the divine Nature to exist, it must be necessary to Eternity, since what is necessary to it must be always so*, and consequently would be always existing, but never exist. Who does not see through such an Argument? If but only lain open free from Disguise, the Consequence of it soon flashes Conviction of its Weakness and Invalidity.

But

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Duration, which is without Bounds, must likewise of necessity be without Parts; for nothing can have more Parts than it hath; but there can be no Number of Parts so great, to which another Part or Number of Parts may not be added; nothing therefore can be infinite which hath Parts, except it hath more Parts than it hath: Therefore Time, which consisteth of Parts, can be no Part of infinite Duration, or of Eternity; for then there would be infinite Time past to day, which to-morrow will be more than infinite. Time is therefore one thing, and infinite Duration is another; before, in, and after Time, a perpetual *τε νυν*, which we mean or ought to mean, when we speak of Eternity, and of God as an eternal Being. *Crew Cosmol. Sac. p. 2.*

\* *Quæ est actus æternus æterni patris, à quo filius emanat, & in quo immanet sine omni præcisione coexistendo, unde filius non fuit ante generationem, nec cœpit esse per generationem, sed semper emanavit à patre actu æterno & interno, ad modum radii (licet modo eminentiori inexplicabili) jugiter à Sole emanantis. Prid. Falsic. Centrov. Theol. p. 72.*

But the Author adds; *To say that he is begotten, is to say that an Act which is necessary to the divine Nature is ceas'd and discontinu'd, i. e. That an Act which is necessary is not necessary, which is a Contradiction in Terms.*

The Force of this Argument must arise hence: Either the Author must *compare* the eternal Generation of the Son of God with that of finite Creatures, or else only write according to the *Order* of his own inadæquate Conceptions, neither of which will prove it. For,

1<sup>st</sup>. If he runs a Parallel between the *material* Generation of the Creatures, and the *spiritual, immaterial, glorious, and ineffable* Generation of the Son of God; if he fancies the Act of the Father, in begetting the Son, to commence, to be finish'd, and cease, like that of Mortals, it shews too low and groveling Conceptions of the divine Majesty; for there is not the faintest Analogy between the Acts of the incomprehensible and eternal Being, and those of finite Creatures; the one are perfect and eternal, the other passive and transient, having a Beginning and an End. What the Creatures do by many successive Operations, God performs by one pure, eternal Exertion of himself: So that if ever that Maxim of the Schools must take place, 'tis true in the Case before us; *In Deo non distinguuntur esse, posse, & operari.* But,

2. Perhaps the Author here talks only according to his *own* inadæquate Conceptions of God:

For, in our thinking of the supreme Being and first Cause, it seems necessary to *form* several broken or patch'd Conceptions of him; and as these *several Thoughts*, like the Links of a Chain, have a necessary Dependance one upon another, 'tis impossible for the Mind of Man, as it cannot at once *grasp* Infinity, to form any exact Notions of God, but *secundum prius & posterius*; we can't well consider him as an intelligent Agent, indu'd with Understanding, Will, and Power, without conceiving of him, as willing a thing before he acts, and as understanding it before he wills it. Hence, tho' the divine Nature and  
Persons



Persons, considered in Conjunction, are one *uncompounded* Essence ; yet we can't conceive of the Father as begetting, and of the Son as begotten, and of the Holy Ghost as proceeding from both, without a *Priority* and *Posteriority* in the Conceptions we form of them ; and probably this might lead the Author to so peremptory and positive an Assertion (which is the softest Turn can be given to it) that the eternal Generation of the Son of God is a *direct and flat Contradiction*. But in whatever Order he may range his own Thoughts about what he cannot comprehend, and, according to the *imaginary* Connection and Agreement of his own Ideas, draw notional and imaginary Inferences, this has not, nor can have any *Influence* upon the Reality and Truth of things ; and therefore, to obviate the Difficulty which such a way of Reasoning may have thrown him into, I offer this Argument, which I think is conclusive, *viz.*

If the eternal Father did beget his Son without any *Change* or *Succession*, there can be no *Change* or *Succession* in the eternal and most *perfect* Generation ; and consequently, there is a necessary *Relation* between the Father and the Son, which never did begin to be, and cannot cease to be.

That the Father did beget his Son, without any *Change* or *Succession*, is evident ; for if God is an eternal, pure, and perfect Being, he can be *liable* to no *Change* or *Shadow of turning*.

That God is an eternal, pure, and perfect Being, is demonstrable ; for if he was not, he must be compounded either of what is finite or infinite. 'Tis below Reason, to think all Finites *sum'd up* together could make one Infinite ; and 'tis contrary to Reason, to make a *Composition* of many Infinites to *constitute* an infinitely perfect Being, seeing there can be *but one* that is infinite, and that glorious Being we call God ; whose divine Nature being pure and uncompounded, undivided and indivisible, it must necessarily follow, that whoever

exists in that Nature, is unchangeably God, without any Change or Succession, Beginning or Ending.

The Consequence of the former Argument, that there can be no Change or Succession, Beginning or Ending, in the *eternal* Generation of the Son of God, appears from this.

If God the Father is an eternal, perfect, pure, and spiritual Substance, the Son can't be begotten of or by any *material* passive Substance, or any thing else that can be conceiv'd changeable ; and consequently, his Generation must be perfect, without Beginning or Ending, seeing hereby the divine Nature, *which is so*, was eternally communicated to him : Or, to speak more unexceptionably, he possesses the divine Nature from all Eternity in strict Union and Communion, (which is all that is meant by the Phrase *Communicate*, as was before suggested) and so he exists inseparably from everlasting with his Father.

The Sum of the whole Argument, in short, is this : If God the Father was capable of any Manner or Degree of Change or Composition, he would be neither necessary, infinite, nor eternal ; but he being a pure, perfect, and immutable Agent, who begat a Son eternally within himself, and so essentially one with himself, there can remain no Difficulty to believe, that his Son does really *subsist* in the divine Nature ; for an infinite Nature, as it can't be *divided*, so it cannot be *extended* beyond itself ; and consequently, there is no room to imagine any essential Change either in the Father or the Son : But as the Father did immutably beget his Son, so his Son is immutably begotten ; there is no *Shadow of Turning*, either in the *Father of Lights*, or the *Son of his Love*, because they are one and the same unchangeable *Jehovah* : The Father begat the Son according to the *Perfection* of his eternal immutable Nature ; so that the Son is necessarily begotten, eternally begotten, his Existence is necessary, and his Essence divine, one with the Father ;  
and

and consequently, can never cease to be what he always was, *God over all blessed for ever*. And if so, what is become of the Author's Charge? where is the plain Contradiction, but in his own way of *thinking*, and his viewing eternal and spiritual things in a wrong, false, and deceiving Light? But let us see what he has produc'd further to prove his Assertion.

2dly, *Christ being the proper and natural Son of God, begotten of, or derived from him, affords certain Evidence of his not having the same individual Nature with God.*

I have already enervated this Argument, by shewing there is no *specifick Unity*, or any thing like it, belonging to the divine Nature; because this is founded on the *Imperfection* and Defect of finite Natures only, which are capable of being *divided* and *multiply'd* into many, of which the divine, which is *infinite* and *indivisible*, is not; which might suffice as a compleat Answer to this Objection. But as the Author hath *collected* two or three Arguments to support it, I am willing thoroughly to examine them, and so track every intricate Winding. The first he offers is this, *viz.*

*Because then the self-same individual Being would be its own Father and Son, which is a direct and express Contradiction; for if the Son has the whole divine Nature communicated to him by God (who upon that Account is styl'd his Father) he must necessarily be the self-same Being with God, i. e. he must be his own Father.*

I desire the *unbias'd* Reader to observe, that such is the Force of Truth, that the Author himself observes, as we justly do, that if the *whole divine Nature* be communicated to the Son, he must necessarily be the self-same Being with God; and as the divine Nature is *infinite*, the whole of it must be essential to the Son as well as the Father, as has more than once been prov'd in the preceding Pages; whence 'tis a natural and easy Deduction, that the Father and Son are one Being, or one in Nature. But the Author did not see this, so far as to influence his

Thoughts, and conciliate an Assent to the Truth ; for he immediately stumbles out of the way of it, by inferring further, *he must be his own Father*. But this is a Consequence *misbapen* and foreign to the Theme ; for our Lord may be *essentially*, tho' not *personally*, the same as the Father ; he may be the self-same Being, and yet not his own Father. But in this lies the false, but riveted Principles of *Arianism*, that the Son cannot be the supreme God, as one *in Nature* with the Father, unless he be the very *Person* of the Father ; and hence is all that labour'd Art and fruitless Toil to fasten this *Absurdity* upon the Trinitarian Scheme. 'Twill not therefore be improper briefly to hint (for the Reader's Instruction) what the Trinitarians hold concerning the Generation of the Son of God in this Particular, and then to lay open the Weakness of the *Arians* Consequence ; which will be an Answer to an Objection, that scarce deserves any thing but a *Distinction*.

*First* then, I shall hint what the Trinitarians *hold* concerning the Generation of the Son of God.

And the most sublime Thoughts they can arrive at, concerning this wonderful Subject, as guided by the Scriptures, is only by considering the Person of the Father as begetting the Person of the Son from everlasting, ineffably, but undividedly.

'Tis not suppos'd that the *Essence* of the Father did beget the Son, by communicating *his own Person* and *Essence* to him ; for then they would indeed be the *same* Person, as now they are of the same *Essence* ; and the Author's Objection, *that the Son was his own Father*, would have some Force in it : But as this was never asserted, I am at a loss to think who he can oppose by so puny and lean a Sophism. By thus suggesting what the Trinitarians *generally* hold, there appears to be no Weight in this little exhausted Cavil, *that the Son must be his own Father* ; but only that he is one of those glorious three, who *co-exist* in natural, necessary, eternal, and most intimate

mate Union, so as to be the one living and supreme Being, according to the Revelation God has given us in the holy Scriptures. But to put the Matter, if possible, beyond dispute, I shall,

*Secondly*, Lay open the *Weakness* of the *Arians* Consequence. And thus I would argue, *viz.*

The *Distinction* between the Father and the Son being not absolute, but relative, as there is no appropriating what is properly *relative* to what is *absolute*, that which may be predicated of a *divine Person*, which is *only relative*, can't be predicated of the *Essence*, which is absolute; and consequently, tho' the whole divine Nature is common to the Son with the Father from Eternity, he can't be *his own Father*. To confirm this Argument, and at the same time represent the Fallacy of the Author's *precarious* Consequence, I shall beg leave to furnish a Case parallel to his way of Reasoning, *viz.*

Every *Father* is a Person having a Son;

A *Father* is also a *Man*:

Therefore *every Man* is a Person having a Son.

Now how trifling and inconclusive must such a *Method* of inferring appear to the most incompetent Judge of things? for a *Man* is one that has a reasonable Soul united to a Body, &c. and whether *he has*, or *has not* a Son, he may be a *Man*; and therefore, tho' it necessarily belongs to the Definition of a *Father* to have a Son, yet it does not pertain to the Definition of a *Man*. So that what may be predicated of a Relative, can't be always appropriated to an Absolute; and consequently, tho' I may say God the Father begat a Son, I can't say the same *absolutely* with any Propriety of the divine Essence: And tho' we plead that the whole divine Nature must be ascrib'd eternally to the Son, with all its essential Properties, and therefore he is one essentially with his Father; yet he can't be therefore his own Father, because there is an *undeniable* personal, relative Distinction, *viz.* that of *Paternity* and *Filiation*, which makes it proper to

the *Father* to beget, and the *Son* to be begotten, which are Characters and Properties not applicable to the divine Essence, barely and abstractly consider'd as such, but only to the divine Persons, who *mutually* subsist for ever in one glorious Godhead.

Thus much to represent the Invalidity of the Author's Objection, that if the Son *has the whole divine Nature*, he must be his own Father; which he imagines so impregnable a Difficulty, that he ventures to pull off the Mask entirely, and, without any Colourings or Disguises, asserts in the next Words, *viz.*

*That this Argument holds good, whether we suppose his Generation to have been from Eternity, or in Time, free or necessary.*

But, by his Leave, it will not hold, if we consider his Generation necessary and eternal, as has been shewn, much less if we conceive it *in Time*, and *free*; for 'tis subverting all our Notions of God, and nullifying the Nature and Reason of things, to suppose that he, whose Essence is infinite, and uncompounded, and indivisible, should communicate his whole divine Nature, *ad extra*, to any finite limited temporary Being. How impossible a thing for the whole *immense* divine Nature to be imparted to a finite Being, and what is boundless, at length to subsist in a limited Subject? This is really a wild Ramble of Thought, which the Author himself seems to recoil at, and therefore *glides* off in the dark, without speaking one Word to it more, and fixes only on the first Supposition, that the Generation is necessary.

*Especially*, says he, if we suppose the Generation to have been necessary, must the very Act of begetting himself have been the Son's Act; because if this Act be necessary to the divine Nature, it must have been derived to him, together with it, and its other essential Perfections. †

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This is still a confused way of *mixing* personal and essential Characters together, and will serve no valuable End at all; for tho' it be allowed to be necessary to the Father to beget, which we even contend for, 'tis as considering him in that *Relation* of a Father, who is also God; and not absolutely as God, *superceding* his Relation; and consequently, this can't be the Son's Act, as the Author would insinuate: Nor can it be deriv'd to him with the *divine Nature*, and its other essential Properties, it being no essential Property in God to beget a Son, but only *personal* and *relative* as Father, any more than 'tis essential to a Man, *as a Man*, to have a Son without being a Father, the Absurdity of which has been already laid open. And this brings me fairly to try the Edge of the Author's next Argument, which being just of the same Strain and Size as the rest, I humbly conceive, whatever others may, that 'tis far from being unanswerable.

2dly, *Because if the Son have one common Being with the Father, the self-same individual Nature must be derived and underived, begotten and unbegotten; which is as much a Contradiction, as to say that the self-same thing is and is not at the same time.*

To what prodigious and unaccountable Lengths will false Principles hurry Men, even to the most broken Deductions, that have no more Tie or Coherence than Ropes of Sand? What! because Father and Son subsist in one divine Essence, which is eternal, perfect, and unchangeable, must it thence follow that this Essence, which remains *ever pure and undivided*, must be deriv'd and underiv'd? Is the divine Nature divided, because the Son is from Eternity, without any Beginning or Change, begotten by the Person of the Father, and not by his Essence, which is from everlasting *absolutely the same* in Father and Son? Hence I conceive, when 'tis said in the *Nicene Creed*, that the Son is God of God, the Word God can't be taken *essentially*, as if God the Father had begotten *another God*, distinct and separate from himself;

that would plainly be making two Gods; but *personally* to signify that the Son, who is another Person, *is also* God, subsisting in one and the same Essence: Or else it might be to shew that he was not begotten out of the divine Essence, as all the *Creatures* are who are produc'd out of nothing. To represent, therefore, how inconclusive the Author's way of Reasoning is, I shall advance an Argument that will overthrow his whole Plea. And that is;

If the divine Essence, considered *absolutely* in itself, neither begets nor is begotten, produces or is produc'd, 'tis no Contradiction to say the Son has one common Being with the Father, tho', *as a Son*, he was begotten by the Person of the Father, seeing 'twas in the divine Essence, which is for ever underiv'd and unbegotten.

Should there be any such Difference between the Father and Son, with regard to the absolute Essence of the Deity, as that the Essence of the one should be produc'd by the Essence of the other, then the divine Being would not be *simply* one; because this would plainly subvert the perfect Unity of their *one* divine Nature, and necessarily introduce *two separate Beings*, or Gods: But as the Godhead is one, not to be compar'd with any other; *For to whom will ye liken God? \** or *What Likeness will ye compare unto him? †* and Father and Son subsisting eternally in the divine Nature, 'tis impossible to suppose that one and the same Godhead could be produc'd of itself, *i. e.* be before and after itself. Seeing then that the divine Being is the one absolute independent first Cause, I conclude, that the Essence of the Father doth not beget the Essence of the Son; but consistent both with the Unity of the divine Nature, and the eternal Generation of the Son, with humble Deference I assert, that the Person of the Father begat, *from everlasting*, in an ineffable

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\* Acts xvii. 29.

† Isa. xl. 18.



effable Manner, the Person of the Son ; and not that his Essence begat the Essence of the Son ; for that certainly cannot be said to beget or be begotten, which is only inseparably and undividedly *communicated* by *Generation* (if I may use so improper a Term) which I take to be the peculiar way of subsisting, the Son has from Eternity in the divine Nature, and what *distinguishes* him from the Father : And this Manner of Subsistence is entirely consonant to the Unity of the Godhead, which being infinitely perfect and *unchangeable*, the great Jehovah can have *no other Manner of Being, or Subsisting, than what he has and always had* ; and therefore his divine Nature is as impossible to be divided, or *multiply'd* into two or three Persons, as it is in one single undivided Person ; because 'tis infinite and indivisible. So that the divine Nature, which the Son of God possesses by necessary and eternal Generation, is the Nature of the Son absolutely consider'd, as well as the Father, equally *deriv'd* and unbegotten ; 'tis the same Nature, and of the same eternal Duration as the Father's, *of itself*, independent and necessarily existent ; and therefore our blessed Lord, in his highest Character, may be said, with the utmost Propriety, to be *αὐτοθεός*, God of himself, *the Alpha and Omega, the First and the Last, the Beginning and the End, the true and great God*, as the Scriptures represent him, *who is and was, and is to come, the Almighty*.

This, I presume, is a sufficient Solution to the Author's Objection ; and if it was duly consider'd, I am apt to believe, many of the *Fathers* Writings would appear more consistent, and the Difficulties objected against the Generation of the Son of God, in a great Measure, dissipated ; for I observ'd several Passages, in perusing the Earl of Nottingham's learned Piece, which I conceive Mr. *Whiston* has mistaken the true Sense of, and therefore has been led to fasten a wrong Meaning on them, whilst the genuine Design of the Authors escap'd his Notice,

Notice, by his not attending to this necessary Distinction. I come now to the Author's last Argument.

3dly, *If Christ be the proper Son of God, begotten of, or derived from him, whether in a common or peculiar way, in Time, or from Eternity, he cannot be a self-existent necessary Being; because the self-existent Being is only of himself, and has not his Essence from another: And if, because he is the Son of God, he cannot be a self-existent necessary Being, 'tis evident that he is not the same in Essence, or the same Being with the self-existent necessary Being; unless the self-existent Being can be self-existent and not self-existent, necessary and not necessary. And I will add further, that not being self-existent, nor, consequently, independent, he must be specifically distinct from the self-existent independent Being.\**

The Author seems here to flatter himself that he has at last work'd up a Demonstration; but the Misery of it is, the whole Argument has no Footing to rest on.

*If Christ, says he, be the proper Son of God, begotten of him in Time, or from Eternity, he cannot be a self-existent necessary Being.*

None, that I know of, can question it, if only begotten in Time, as the Author suggests: 'Tis almost self-evident, that a self-existent necessary Being must be an eternal Being; for how can that Being have any Beginning or Cause, the Necessity of whose Existence is in himself? So that there is no need to prove this by any Medium; nor can I conceive any Reason for such an Advance, unless it be to amuse, and insensibly lead off the Eye of the Reader from fixing on the main Point, the eternal Generation, which the Author might easily foresee would *undermine* his fairest Buildings; for supposing this here, which has been already prov'd, the Consequence of his Argument would be void; for the whole Stress of this long Piece of Reasoning lies in this: *The self-*

*self-existent Being is only of himself, and has not his Essence from another, i. e. the divine Essence was never produc'd or begotten.*

This may be easily perceiv'd is what I have been contending for, and what every one must assent to ; seeing it implies a Contradiction, that any Being should be the Cause of itself, or its own Effect ; for the Cause is before the Effect, and nothing can be before and after itself ; and consequently, as the Generation of the Son is not temporary, contingent, or dependent on the bare *Will* and Pleasure of the Father, but is, by eternal, natural, and necessary Emanation, even as necessary as the Father's own Being, the divine Nature is the same inseparably and undividedly in Father and Son, eternal and underiv'd : And tho' the Father may be said willingly to beget his Son, as he may be said *to love* himself, in *Opposition* to any Force or Coaction ; yet he did not beget him merely of his good Pleasure ; because if so, he might *never* have existed ; and consequently, must be a Creature *that was produc'd out of nothing*, unless any Medium can be assign'd between Entity and Non-entity, Being and Nothing.

If our blessed Lord then, whose Generation was necessary and eternal, has not his Essence from another, but existed *co-eternal* with the Father *by Necessity of Nature*, he must, by the Author's own Confession, be the self-existent Being. And this I have demonstrated, *viz.* that the divine Essence neither begets nor is begotten, but is only eternally, by the mysterious and sublime way of Generation, necessarily, undividedly altogether in the Son as well as the Father : So that the Essence *remains* unbegotten, underiv'd, and *inseparably the same*, in Father and Son ; and all those innumerable Texts of Scripture, that ascribe divine and *infinite* Perfections to Christ, that declare there is *but one* God, that speak of Christ being his *proper* Son, are eminent Displays of his Godhead, and strong Testimonies of his being *co-essential* with

with the Father, one in Nature, Power, and Glory with him: And though we acknowledge the Subsistence, or Person of the Son, to be *begotten*, his Essence is unbegotten; for the self-same divine and entire Essence, which is in the Father, is likewise in the Son from all Eternity, he being inconceivably and eternally begotten in the Unity of the Godhead. Hence, as the Father hath Life in himself, the Son hath Life in himself, hath Life essentially, and so is of himself necessary and independent.

To sum up the Whole: It appears from our Enquiry, that the Son hath the same Nature with the Father, but with a *distinct Relation*, which makes no *Addition* to the uncompound Godhead; for as the Father begat the Son *inseparably*, and *for ever* in his own Nature, the Son must necessarily subsist in this Nature; so that *all the Fulness of the Godhead*, according to the Scripture-Phrase, dwells really in the *Person* of the Son. As to what is urged by the Author, *that then he must be specifically distinct, and have another separate Essence of his own, as well as Person*; \* this Consequence hath been already evinced to be both precarious and false; for though it may be true in *created Persons*, 'tis neither necessary nor *possible* in an *uncreated, infinite, and eternal Person*; for the Reason of things is not the same between what is finite and infinite: And though to the bare Eye of Reason it may seem impossible even to conjecture how the same Essence can be *undivided* in three several Persons, there is nothing more perplexing and puzzling in it, or more *insuperable Difficulties* to be offered in this Case, than may against the divine Omnipresence, which both Reason and Scripture oblige us to acknowledge and believe, *viz. that God is every where*: And yet how hard, how impossible to think (seeing the single Godhead is not to be

be divided, and so can never be conceived *part* of it in the World, and *part* out of it) how the *whole* Godhead is every where ! not *excluded* from any Place, nor *included* in any Place. Indeed, who can search out God ! The *Heaven of Heavens cannot contain him* ; † *his Perfection is higher than Heaven, and deeper than Hell.* ‡ Have not we Reason then, the *utmost Reason*, to take his own Word, who *best knows* his own infinite Nature, that three Persons subsist in it ? who, though distinguished by peculiar Properties, cannot be *separated, divided, or contracted* ; but their Essence is one and the same ; *These three are one*, one supreme, eternal, necessary, self-existent Being, of equal Wisdom, Power, and Glory ; and consequently, independent, the only true God. And though some have, with all the Sweat and Toil imaginable, endeavoured to fasten a Meaning on *John xvii. 3.* inconsistent with this Position, they have failed in the arduous Attempt ; for 'tis no where said in Scripture, Thou, Father of our Lord Jesus Christ, *only* art the true God : Nor is it here said, This is Life eternal, that we might know thee *only* to be the true God ; but, *Thee the only true God, and Jesus Christ whom thou hast sent*, i. e. that they might know thee, and whom thou hast sent, Jesus Christ, the only true God. This Construction is entirely agreeable to the Writings of this Evangelist, who positively tells us, *Christ was God* ; and why should the Words, *and Jesus Christ whom thou hast sent*, be added, if our Lord design'd not to be understood to be God as well as the Father ? They not only then may be explained as \* *excluding* hereby all false, heathen Gods, which is very true ; but also, I conceive, as *denying* that the Son is another God from the Father ; for he is not only here joined with the Father, without the least Note of Inferiority ; but *eternal Life* is said to depend not only upon  
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‡ 1 Kings viii. 27.

† Job. xi. 8.

\* See the Use of the exclusive Terms in Dr. Waterland's Sermon, p. 127, &c.

our Knowledge of the Father, but of *both* Persons ; which is an Argument that the Son came to propose himself, as well as the Father, to the World, the *great Object* of our Faith and Hope. 'Tis *Life eternal to know Jesus Christ* ; and who can pretend to say, that eternal Life and Happiness can ever consist in the Knowledge, Love, or Enjoyment of any mere dignify'd Creature ? Surely, only he, who is the *supreme and chiefest Good* of our Souls, is here meant. And this the Apostle knew, and therefore tells us, 1 *Joh. v. 20.* that Jesus Christ is *the true God, and eternal Life* : So that our Lord's Divinity is really established by this very Text, which is too frequently to little purpose produc'd to destroy it. And I doubt not but 'tis a Subject that will bear the *Test* of fair Enquiry, and the *Shock* of the keenest Dispute, the *Scripture* and *Reason* being Judges, till Time is no more : And therefore I heartily recommend it to the unbiass'd Reader to try all things, and hold fast that which is good ; intreating him only candidly to overlook the *Imperfections* of the Advocate, that so, if he discerns a Flaw in any particular Plea of mine, it may not *prejudice* him against the Whole, and the *Cause* espoused by me ; but that he will be pleased seriously and impartially to weigh the Strength of the *entire* Essay together, compare it with the *Touchstone*, the Word of God ; consider all the Threads of the Argument, in their *Connection* and *Agreement*, with the inspired Writings. And may the Spirit of Truth lead him into all Truth, *that he may discern the things that differ* ; and, sensible of the *Importance* of the one, and the *Tendency* of the other Doctrine, he may chearfully give in to that which is most conducive to promote the divine Glory, his present Peace, and future Happiness ; which, I hope, will be seen in the next Chapter.

## C H A P. X.

*The Tendency of the Doctrine of Christ's proper Divinity, and that of his Inferiority to the Father, fairly compar'd ; whereby the serious Christian will easily discern which hath most Influence, Force, and Motive in it, to promote the Power and Life of decaying Godliness.*

**N**OT only those who are warmly engaged in propagating the *suspicious* Principles of *Arianism*, whose Interest it is to lull all asleep that might oppose them, and quash every thing that *moves* to interrupt their Progress ; but some Persons of a serious Taste, and settled Faith, either from a *mistaken* Charity, that would think no Evil where there is *just* Occasion, or a too great *Supineness* in the Cause of the Redeemer, have been too ready to countenance a Notion, that the Doctrine of his Divinity is a Point of *mere* Speculation, and, whether embraced or not, can be of no *great* Importance to holy Living. This seems almost to have grown into a *Maxim* among some ; and I must own it is admirably well adjusted to introduce a *new* Religion : For if it meets with no *timely* Check, 'twill entirely obscure the *Glory* of Christ, and fully all the bright and necessary Truths of Revealed Religion ; reduce us to the *Glimmerings* of natural Light, and pave a Way for the moral Duties of civil Righteousness, and common Honesty, to be the *only Criterion* of a Christian : So that we shall no more see any Necessity of the *Merits* of Christ, nor place any *Assurance* in his Blood, who can save to the uttermost, and who will be still *precious* to them that believe.

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I would have none entertain *the least* Jealousy, that I am here pleading against the Practice of true, *genuine* Morality ; or that *Holiness, Charity, Purity, and Righteousness* of Life, which the Precepts of our holy Religion *so strictly* bind upon us, and which all, who are not *drench'd* in Sensuality, and the thickest Darkness of Error, must see to be their indispensable Duty : No, far from it ; my Design is only to prevent any low and *mean* Sentiments of divine Truths from creeping in *insensibly* upon the Minds of the Unwary, to the Disparagement of the *Christian* Revelation, the Encouragement of *Infidelity*, and at last the introducing of *Confusion and every evil Work* among us. And whatever some may pretend in *Vindication* of so cold and lifeless a Concern for the *Honour* of the *Christian* Religion, I dare say no *plausible* Reason can be assign'd, why even our *natural* Obligations, as Creatures, are not *equally* strong upon us to *believe* what God reveals, and entertain his Truths *as worthy of all Acceptation*, as well as to *practise* what he has commanded. The *Authority* is the same, and why should we not with the same ready Chearfulness comply ? So that if we *assent* to the inspired Writings, and *own* their sacred Authority, we cannot possibly *excuse* our selves, either from being dull of Apprehension in not *seeing* our Duty ; or froward and wilful in not *yielding* to the Conviction. How frequently is it there inculcated, and vehemently urg'd upon us, *to examine whether we are in the Faith, to continue in the Faith, to strive together for the Faith of the Gospel ; \* to hold fast the Profession of our Faith ; † to contend earnestly for the Faith once delivered to the Saints ; ‡ to be found in the Faith ? &c.* All which affords a clear and lively Evidence, not only that some particular *important* Truths of the Gospel were believed, and religiously *retain'd* in the Churches of Christ, but the *Necessity* of hold-  
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\* Phil. i. 27.

† Heb. x. 23.

‡ Jude 3.



ing them fast, and inviolable ; least by departing from them we should *make Shipwreck of Faith and a good Conscience.* ‡ That we might escape so fatal a Wreck of our Faith and Hope, we are exhorted to *abound more and more in Knowledge, and in all Judgment ; \* to grow in Grace, and the Knowledge of our Lord and Saviour Jesus Christ : To him be Glory (says the Apostle) both now and for ever ; Amen.* † And, by the way, if Christ is, and will be the *Object* of eternal Praise, well might St. Paul count all things *lost for the Excellency of the Knowledge of Christ.* ¶ If we had the same *Value* for the great God our Saviour, all Truths concerning the *Dignity* of his Person, or the *Efficacy* of his Sacrifice, would be *sweet* to our Souls ; we should be impatient, till we were *strengthened, settled, and established in the Unity of the Faith, and of the Knowledge of the Son of God, that we henceforth be no more Children ; toss'd to and fro, and carry'd about with every Wind of Doctrine, by the Slight of Men, and cunning Craftiness, whereby they lie in wait to deceive.* ††

Seeing therefore the Knowledge of the Gospel, and the divine Truths therein revealed, in order to *regulate* our Judgment, is of such great Moment ; (and I hope none will grudge the Pains of *examining* whether 'tis so or no) I persuade myself, that every considerate Person, that has *at Heart* his own best Interest, and *an Eye to the Recompence of Reward*, must be mov'd to entertain such a high and becoming Esteem for the sublime and *most* important Doctrines of the Bible, as not easily to be *impos'd on*, to give Credit to so novel and extravagant a Notion, that they are indifferent, dry, and barren Speculations ; and, whether believed or not believed, will do no Good or Harm, provided Men are peaceable Neighbours, and good Livers : Which, I fear, is a Mistake, that may prove of *worse* Consequence than we are aware of.

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‡ 1 Tim. i. 15.

\* Phil. i. 9.

† 2 Pet. iii. 18.

¶ Phil. iii. 8.

†† Eph. iv. 13, 14.

It must be own'd, that the Duties of a *moral* Life very much *beautify* and embellish the *Christian's* Character ; but to lay so much *Stress* upon them , as to *exclude* the only *true* Springs and Principles that give Birth and Nourishment to them, as Christian Virtues and Graces ; in which Sense alone, as *flowing* from true Motives, and *aiming* at true Ends, they will be acceptable, *through the Mediator*, to the Searcher of all Hearts, is a Step out of the Way. Take Morality however, in this true Sense of it, for the Practice of all Christian Virtues, by the Influence of Christian Principles and Motives, and it can never flourish better, than by a steady *Adherence* to the Doctrine of our Lord's Divinity.

For this Reason I have undertaken in this last Chapter fairly and faithfully to represent the *Tendency* of Christ's proper and eternal Sonship and Godhead, and that of his being considered only as a *temporary* or *finite* Being, that it may be seen that this very Doctrine, which is now rejected and deny'd by some, and by others *carelessly* treated, as a nice Piece of Speculation only, is of that Weight, Efficacy, and Endearment, that nothing can equal it, *much less* the frozen and jejune Tenets of *Arianism*, in its salutary Influence on our *whole* Conduct ; nothing can be a more *prevailing* Motive on the Minds of the Ingenuous, to the Practice of all Religion, in its Beauty, Power, and Purity, than the Doctrine of an *incarnate* God ; it gives Life and Wing to our Obedience in this World, and the most *sprightly* Hope of the glorious Reward in the better World to come ; as I hope will *fully* appear by the following Particulars.

1<sup>st</sup>, Nothing can have a greater Aptitude to *awaken* in us an ardent and unfeigned Love to God (the best *Spring* of all sincere Obedience) than the Thoughts of that *immense* Act of his Goodness, in giving his own Son to die for us.

God so loved the World, that he gave his only begotten Son ;\* so affectionately, so tenderly, so compassionately, and so highly, as is not to be express'd, not to be parallel'd. In this peculiar Instance of it , Love rises to the Top of all its Glory, and divine Mercy *breaks out* in its Brightness. What, God's *coequal* Son sent from his everlasting Bosom, to bleed a *Victim on the Cross* for Sinners ! His innocent Son from the *Height* of Glory to the *lowest* Ignominy ! What a powerful Emphasis, what a pleasing Energy, what invincible Force, in this Argument, to heighten our Love to him ! What brighter, more noble, or elevated Idea, can there possibly be given of the Love of God ! *The exceeding Riches of his Grace were made known to us, in his Kindness towards us through Christ Jesus.* † Oh the Heights and Depths of the Love of God ! It passes all the *Bounds* of finite Knowledge. Could we raise our Thoughts to the highest Pitch, *could we speak with the Tongue of Men and Angels*, we could neither conceive, nor possibly spell, much less *stammer out*, this ineffable Love : Sweet, matchless Strain of Goodness ! But how poor, how mean, how low, upon the Comparison, would it appear, if Christ was only a Creature ? Could it carry any such Argument in it, to draw our Hearts, attract our Affections, our Esteem and Desires, as the Thoughts of *his dying for us*, who is the *only begotten of the Father* ?

Surely, the Dignity, Glory, and Majesty of his Person, *who made us, and all things visible and invisible*, who was God over all, and yet not *spared*, as it swells the Love of God to a boundless Dimension, it has an *unavoidable* Tendency to enflame our Souls, and make them glow with fervent Love. But how flat and glimmering does it appear, when it comes to no more than this, that God so loved us, as to give a *Creature*, high

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\* Joh. iii. 16.

† Ephes. ii. 7.

and exalted, even the choicest Work of his Hands, whom, after he had lived a while on Earth, and suffered, *to leave us an Example*, he rais'd from the Dead, made him a *God* by Office, invested him with Power and Authority? &c. In all this was manifest God's Love to him, that for his *Sufferings* he should be thus *gloriously* honoured, even so as to sit at the right Hand of God; but certainly it very much cramps and lessens his Love towards us, *in giving his Son*, which the Scriptures put so peculiar an *Accent* upon; and at the same time it strikes off *at once* all the Love of Christ towards us; for if he was but a Creature, however dignified, his *Duty* to his Maker, or the *Prospects* of a Reward, and so his own Interest, and not his *Love* to us, might be the chief Motive of it; contrary to the Current of the inspired Writings, which represent his Death as the Fruit of his own *disinterested* Love, as well as the Father's; *for he hath loved us, and hath given himself for us, an Offering, and a Sacrifice to God for a sweet-smelling Saviour.* \*

It must be own'd it had been an Act of undeserved Goodness, had we been sav'd by any Method becoming the *Wisdom* of God to contrive, even by the offering of a Pidgeon, or a Turtle-dove, as a *Commutation* for our Sins, if it could this way be effected.—But a Sacrifice so infinitely great, as that of the Son of God, is the most *shining* Display of Love that could possibly be given. That *when we were Enemies, we should be reconcil'd to God by the Death of his Son*, † is the *Wonder* of Angels, and the Song of the Redeem'd: And I desire all who are on tip-toe to *desert* their first Faith, to spend a few Thoughts on this, before they *stir* a Step further, and not too easily *give up* their Principles; nay, I venture to appeal to the most *harden'd* Enemy of Christ's Godhead, whether his diminutive *Notions* of our blessed Saviour can produce any such *Motives* to

\* Eph. v. 2.

† Rom xv. 10.

to the Love of God, as the unspeakable *Gift* of his eternal Son, one *equal* in all divine Perfections with him. *In this was Love, not that we loved God, but that he loved us, and sent his only begotten Son to be a Propitiation for our Sins:* A Thought, a pleasing Thought, enough to kindle every dying Spark of Love in us, and warm our Souls with a burning Zeal for God's *bleeding* Honour in this Day of Backsliding. If others drop their first Love, let us continually indulge sweet Contemplations, and believing Views of the Love of God in Christ Jesus. This, by the divine Blessing, may *recall* our straggling Affections, revive our cool *declining* Spirits in the Ways of Holiness, and inviolably *press* us to a more *steady* Adherence to all the divine Precepts; for whatever has an Influence upon our Love, will have *proportionably* the same upon our Conduct; the more lively the *Impressions* of it are upon us, with the greater *Alacrity* shall we keep his Commandment; we shall be desirous of pleasing him in all things, and *timorous* lest we offend, which is the inseparable Effect of true Love. What then can we do *less*, than offer up our *Hearts*, our *Lives*, and our *Services* to his Praise, by a cheerful, constant, and unreserv'd Obedience, that whilst we live, *we may live unto the Lord; and so, whether we live or die, we may be the Lord's?*

2dly, The Consideration of Christ's proper Divinity hath a mighty Tendency also to breed in us Love, Condescension, and every good *Disposition* towards our Neighbour.

How can I contemplate the glorious Excellency and supereminent Majesty of the Son of God, *who loved me, and gave himself for me*, and not be sweetly influenc'd by this *constraining* Example to love my Neighbour, *for whom Christ died?* Can ever any of us possibly forget so *pathetical* an Argument, especially, when he that suffered for us hath lain us under the most *binding* Obligations to be *kindly affectionated*, and to love one another, *as he hath loved us, with a pure Heart, fervently?* This very Reason the

Apostle fix'd on, as the most prevailing Motive he could make use of to excite a *charitable, God-like, christian, happy* Temper in us, even the *tendrest* Love to our Brethren, 1 John iii. 16. *Hereby perceive we the Love of God; because he laid down his Life for us, and we ought to lay down our Lives for the Brethren.* This must be acknowledg'd to be the *highest* Expression of Charity and Affection possible, *to dare to die for a good Man*; and yet we are even moved to this *Pitch* of Love, Submission, and Resignation, by the *unparallel'd* Example of an incarnate God, and the *surprising Scene* of Sufferings he went thro' for our sakes. He was at the Expence of his precious Blood and sacred Life to ransom us from a *threatning* gloomy Hell. How then can he, who bath this World's Goods, and seeth his Brother have Need, shut up his Bowels of Compassion from him,† and be at no Expence to relieve him? Or how can I give way to Pride and Fierceness, Hatred, Strife and Envy, to a stiff, sullen, and unhospitable Carriage, when I look upon the *Meekness, the Lowliness and Humility* of the innocent and immaculate Lamb of God, who, *tho' he was rich, the Creator, Owner, and Lord of all things, became poor for our sakes*? How affecting is that Advice of the Apostle! *Let this Mind be in you, which was also in Christ Jesus*; who being in the Form of God, thought it no Robbery to be equal with God; but made himself of no Reputation, and took upon him the Form of a Servant, and was made in the Likeness of Men; and being found in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross.

An astonishing Stoop of Love! Can we review the mournful and afflictive Passages of the Saviour's Life, the *Malice* he conflicted with, the *Showers* of Calumny he bore, and the *crushing* Evils he waded through? Can we examin seriously into the Horror, Sweats, and Agony,

ny, and all the *other peculiar Circumstances* of his Death; and then, after this, be able to think any Person, *besides* the Son of God, capable of doing any thing that may deserve the *Name* of Condescension and Love?

Could the *Sufferings* of the most exalted Seraphim, or let us *rise* as high as *finite* Thoughts can *lead* us, *up* even to the *utmost* Bounds of the most enlarg'd Mind, and shall we find an Instance that can be given besides of such God-like Love and perfect Compassion? Tell me, ye *Admirers* of a new Scheme; is there any thing in all the very *neat*, very *rational* Contrivance, so *tempting* to Men of *fine* Parts, that does *amount* to this? Can you pretend to any *such cogent* Example of Love, Humility, and Condescension, as that of the *co-equal, co-essential* Son of God? If not, you can have *no such* Motive to the Love of your Neighbour, &c. and whatever be your *Boasts* of Charity, the *Springs* of it must be *comparatively* weak and feeble; whilst those, that are taught by the *Example* of the Great God our Saviour, are more *strongly* urg'd to the *Practice* of it. And should it be objected, that *many* of them are *notwithstanding* proud and uncharitable, unfociable, bitter, and implacable, 'tis plain that such *only profess*, but never *felt* the Force of the great Exemplar of Love, who has by his *Kindness* towards us instructed us how to *condescend* to the Ignorance, Weaknesses, and Infirmities of others, and to pass by Provocations and Injuries with a *generous* Soul and *undissembled* Candour; yea, and even to bear the Shock of all with *uncomplaining* Patience; unless the *Glory* of God, the *Truth* and *Purity* of Religion, and the *Rights* of Mankind, *summon* a just Vindication.

3dly, The Consideration of Christ's Godhead has an *uncommon* Influence to beget in us the utmost *Abhorrence* of Sin, which must greatly conduce to *advance* practical Religion.

God's not *sparing the Angels that fell*, his sweeping away the old World in a Flood of Ruine, his many awful Judgments upon the Wicked in this Life, his threatening of a coming Wrath, and the gloomy Fears, and frightful Fore-bodings of some wounded Consciences, &c. plainly manifest his loathing of Sin. — But the most lively Representation of the malignant Nature of it, is the Sacrifice of his dear Son; in View of the Cross of Christ, it appears a dire, pale Evil. The Sufferings, the Throws, the Pangs, and dying Conflicts of the blessed Jesus, express the Poison of it to the Life, and declare it to be exceeding sinful: For how displeasing must it be to God, how provoking to his Holiness, that the Darling of Heaven, the Son of his Love, must suffer so much to expiate it? What an inexpressible and monstrous Emblem of Sin's Evil is this! — Could we enter the dark and silent Chambers of Death, could we draw aside the Vail that parts us from the World of Spirits, and plunge into all the thickest Horrors of the bottomless Pit, view there all the rueful Objects of Woe, their hideous Aspects and fiercest Torments, our trembling Hearts might well recoil, and our Blood chill within us, to consider the pernicious Evil of Sin, that has thus quite undone Millions of immortal and once happy Spirits.

But all these living Pictures of exquisite Misery would, upon the Comparison, give but faint and dull Ideas of Sin's Evil. Yea, if inexorable Justice now rent the crashing Heavens, and flew down in a Tempest of Fire, in a Whirl-wind of Wrath, to revenge the Rebellions of Men, and grasp'd them all together in the Arms of his Vengeance, and hurl'd them away shrieking, howling, and lamenting, into eternal Perdition, all this visible and strong Terror could not paint out Sin equal to the expiring Groans of the Son of God, who bore our Sins in his own Body on the Tree. \* — Ah how great were our Crimes,  
how

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\* 1 Pet. ii. 4.



how deep the *Taint* of Guilt, that could not be wip'd off but by the *Effusion* of the Blood of God! How doth this *open* the Venom and Sting of Sin! and what possibly can make us have more *dreadful* and bitter Thoughts of it, than that the great and merciful God, when he design'd to save Sinners, should fling open the *Flood-gates* of his Wrath upon his own Beloved, *bruise him, and put him to Shame, and lay upon him the Iniquity of us all!*

If we only reflect what a transcendent and glorious Person he was, and what he endur'd, we must be forc'd to acknowledge, that nothing can give such *glaring* Convictions of Sin's Malignity; nor consequently, have a greater *Aptitude* to create an Abhorrence and Hatred in us against it. He was no less than the *mighty* God, the *Fountain* of all Bliss, and yet made a *Man of Sorrows*; the *King of Glory*, and yet cloth'd in the *vile Rags* of Mortality; the *Alpha and Omega, the first and the last, the Lord God Almighty*, who inhabits Eternity, and yet *submitted* to Ignominy and Death. Now by how much the Dignity of the Son of God, the infinite *Creator* and supreme *Governor* of the World, surpasses that of all other *limited* Beings, so much in his Sufferings do the *Resentments* of divine Justice against Sin appear *keen* and irreconcilable; and the more God detests Sin, the greater, every one must own, should our *Aversion* be to it.

Let us try then a Parallel between the *Sacrifice* of Christ and an *Arian Logos*; and can it be said, or thought, there is any Comparison in the Death of him that was *God over all*, and one that was only a *finite, limited, and dependent* Being? The *Blood of Bulls and Goats*, and such low-priz'd Offerings, might as well display the *black* Evil of Sin, as the *Death* of such a Victim; for the Blood of the whole *Progeny of Adam* spilt, the Lives of all the *angelical* World; or could we descry a World of more *elevated* Beings, of vastly *superior* Dignity and Glory, and pitch upon one of the *highest* Order, the Sufferings of such a noble and exalted Person, compar'd to the Death  
of

of Christ, would no more *represent* the Evil of Sin, than the Death of a Glow-worm ; for such a Being, how high soever, if not of the *same Nature*, Power, and Glory as the Father, would as much be *below* the co-equal Son of God, as the *meanest Worm* is inferior to the *tallest Archangel*. The Reason is, between one Creature and another there is always *some Proportion* ; because their Distance can't be *absolutely* infinite ; and so there is a *Climax* and *Gradation* ; our Thoughts may *leap* from Being to Being, 'till we *ascend* to the utmost Stretch of Conception ; but between the most glorious *Creature* and the eternal *Creator* there can be no Proportion, no proper *Degrees* of Comparison, either in Dignity, Glory, or Duration ; because their *Distance* is absolutely infinite. What then can give such a *flagrant* Demonstration of Sin's fatal Wound, as to consider, that he who was the mighty God, shou'd be *made a Curse* for it ? 'Tis a startling Thought ; it dazzles and *confounds* our Reason at once ; but 'tis the *Expression* of the Holy Ghost ; \* and that the perfect Lamb of God, his only Son, *who did no Sin*, who from Everlasting was without Blemish , and without Spot, that he should be made a *Curse*, is an *undeniable* Evidence that he dy'd in the Sinner's stead , as an *Atonement* for his Iniquity, *the Just for the Unjust*, that he might *reconcile us to God*.

This both *rescues* the divine Providence from all Impeachment , which otherwise we might be led to entertain *hard* Thoughts of, for inflicting such *severe* Punishment on *Innocency* itself, without any regard to Guilt ; and at the same time it gives us dreadful and awakening Thoughts of *Sin*, as infinitely displeasing to God, which not only the *endless* Tortures of Hell , which otherwise would *clash* with the *Rules* of Equity and Justice to inflict, clearly prove ; but the Death of God's eternal Son, as a Propitiation for it, that he might be *just* in forgiving it,

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\* Gal. iii. 13.

it, fully discovers.—That God should *awaken his Sword against his Fellow*, execute the *Threatnings* of his Law upon him, as the *Sinner's Surety*, is an unknown Instance of his *severe Abhorrence* of Sin; so that this must be a Doctrine that tends to give all, that *desire* to love the Lord God in Sincerity, a *settled Hatred* against it; 'tis enough to make us *start* at it as Death, and *shun* it even as Hell; and if so, which none can deny, it must greatly *conduce* to our *Holiness* here, and so be a *Means* to prepare us for that *happy State* into which nothing enters that *defiles*; for the more we *abstain from all Appearance of Sin*, the more *refin'd* we are from the Guilt and Dregs of it, the *fitter* we are for the *Society* of the *Blessed*.

4thly, The Consideration of our Lord's Divinity may more strongly bind us to *obey* all the Precepts of his Gospel, than if we supposed him *only* a temporary and finite Being, as it gives *greater Force* to the whole Christian Revelation.

When *the only begotten of the Father*, who is in his *Bosom*, in whom are hid all the *Treasures of Knowledge*, shall reveal the *Will of Heaven* to Mortals, and give the World a *System* of holy, just, and righteous Rules for their Conduct, with what *Power, Authority, and Efficacy*, must his Precepts *break in* upon our Souls? The *Jews*, tho' their Minds were as it were *dipped in Gall*, and fill'd with the utmost *Prejudice* against him, so that they had no *manner* of Relish for his Person, yet were *astonish'd* at his Doctrine, and compell'd to own, *no Man spoke as he spoke*; for he taught as one having *Authority*, Matt. xxviii. 29. With what *sovereign Style* and *lofty Diction* did he deliver his Message to the World in his own Name, as the *one absolute Law-giver*, with a *Verily, verily, I say unto you*? And his Doctrine was attended with that *uncontroulable Evidence* of Divinity, with that *astonishing Success*, that if God the *Father* himself had appeared, or spoken from Heaven, it could not have been greater: The Appearance of his awful Majesty, to which *no mortal Eye* can approach,  
and

and bear the Rays of his Glory, might perhaps have *struck* the World into Wonder, Confusion, and Fear of so important an Event ; or the Sound of his Voice might have been more terrible and amazing, than at the Delivery of the Law at Mount *Sinai*, which was then so astonishing, *that the People entreated that the Word might not be spoken to them any more ;* and so terrible was the Godlike Appearance, *that Moses said, I exceedingly fear and quake,* Heb. xii. 19, 20.

But in God's becoming *incarnate*, he could converse with Men in a more *familiar*, easy, and humble way, as our blessed Lord really did ( who was *God manifest in the Flesh* ) with all the Affability, Gentleness, and Submissions of Humanity ; and yet at the same time with all the *Authority* of the Deity ; for, says he, *Ye believe in God, believe also in me : He that hath seen me, hath seen the Father ; and he that believeth on the Son, shall have eternal Life ; but he that believeth not, the Wrath of God abideth on him.*

Can any plausible Reason be assign'd, why a meer *Ambassador*, or Agent between God and Man, should lay so much Stress upon his own *personal* Dignity, Power, and Prerogative, and demand *Honour and Worship* to himself, together with his Father, if he was not of the *same* undivided Godhead ? Might not all the *practical* Duties of Christianity have been just what they are, and Men have been *instructed* in their Way to Heaven, and taught to render *all Worship* to God the Father *only*, without any such mighty regard to the Son, if not *also* God ? Did ever *Moses*, or any of the Prophets, think Religion so much concern'd in their own *personal* Honour, as to be still speaking of their Preheminence, and recommending their own Worth ? Rather, did they not ascribe all to the Honour of God ?

Can these *God like Characters* which our Saviour gives himself ; can his *sovereign* Manner of acting be accounted for by *Arian* Principles ? Or can they comport with the *Grandeur* of the most extraordinary Embassy ? Or could  
our

our Lord, *consistent* with his Character of a mere Ambassador, *claim* equal Homage and Honour as his Master ? 'Tis far more *easy*, I am sure, to conclude, that he was in Nature *equal* to the Father, and God most high ; tho' he now was pleased, in great Condescension, to *undertake* this Office of a Prophet ; for being the *Way*, the *Truth*, and the *Life* itself, he was by this Means *capacitated* more *immediately* and *effectually* to bring Life and Immortality to Light by the Gospel, familiarly converse with his Creatures, and at the same time stamp an *irresistible* Authority upon all his Sayings, and all his Laws, which having his *own Sanction* of Life and Death, who is our *one Master* and great Law-giver, and *King alone* of his Church, might the more efficaciously bind us to stricter Obedience : And that this is in its own Nature, and agreeable to the Design of God the Father, a strong and prevailing Motive to receive the Doctrine of Christ, to comply with it, and practise all the Duties of it, appears with resistless Evidence from *Heb. i. 1, 2.* compar'd with *Chap. ii. v. 1, 2, 3.* where 'tis written, *God, who at sundry times, and in divers manners, spake in time past unto the Fathers by the Prophets, hath in these last Days spoken unto us by his Son.* Therefore we ought to give more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the Word spoken by Angels was steadfast, and every Transgression and Disobedience receiv'd a just Recompence of Reward ; how shall we escape if we neglect so great Salvation, which at the first began to be spoken by the Lord ? 'Tis plain to a Demonstration from these Words, that the Dignity and Excellency of the Person of Christ, who reveal'd the Christian Doctrine, aggravates and *blackens* the Crime of those who make shipwreck of their Faith, and disobey his Gospel ; insomuch that those who do not revere his Authority, nor reverence his Person, as the *eternal Son* of God, are quite inexcusable. Now why should the Dignity of Christ, as God's Ambassador, any more than the Dignity of Angels, be pitch'd upon as the Reason of this, if he was not also God ?

Could the Commission, and the Powers an *Ambassador* is invested with to act for his Principal, stamp an *Honour* upon him, and gives him a *kind* Reception at those *foreign* Courts to which he is sent, not for the *sake* of his *own personal* Dignity, but as he acts in a *publick* Character for his Sovereign, and no otherwise; why then should the *Excellency* of Christ, if consider'd only as an *Ambassador*, be any more *insisted* upon, than the Dignity of *Moses* and the *Prophets*? Or why should my Obedience be rather due to the Word of God, my only King and Law-giver, when deliver'd by *one* Messenger, any more than *another*, seeing the *Authority* is the same? 'Tis certainly unaccountable, unless we suppose, as is the *real* Truth, that Christ is a *Person in the Godhead*, and, being sent by his Father on this kind *Errand* of turning Men from Darkness unto Light, shou'd be *therefore* receiv'd with all Alacrity and Readiness, and his Commands *submitted* to as the great Sovereign and Saviour of the World.

What Influence should the Thoughts of this have upon our Minds! *For how shall we escape if we neglect so great Salvation, spoken by the Son of God?* Which is despising the Love of the Father, as well as the *Condescension* of the Son, and *trampling under foot* the Authority of both. What Motive *so great* in all that an *Arian* can offer, to draw, invite, and command our Obedience to the Gospel? 'Tis true, the Wisdom and Goodness of God might have been *conspicuous* in his sending a *Teacher* into the World to rectify the *deplorable* Mistakes Men had run into, to *rescue* them from their Idolatry, Superstition, and Darkness; to *revive* the almost *lost* Principles of natural Religion, and give a more *perfect* Draught of moral Truth. But had this been all, the *Christian Revelation* had necessarily wanted much of that *Force* it has *now* to persuade; and the Objections of Infidels (and such Free-Thinkers who will set *no Bounds* to the Rovings of Fancy) against the *Expediency* of any Revelation at all, would have appeared much stronger: For God had of old in *sundry* Ways,

Ways, and by various Methods, and Messengers, *reveal'd* his Will, which had been disobey'd, and his Kindness abus'd ; and therefore, as the *last Expedient* to reduce Sinners to Obedience, and reclaim a lost World, he was pleas'd to send a *Person* of the greatest Dignity and Authority, that should give *Life* and *Efficacy* to the Message : *Last of all he sent his own Son, saying, They will reverence my Son ; and to reject him will be found the heaviest Aggravation of Sin, and what will leave us without all Apology.* But alas ! he has been rejected, and 'tis to be feared will still be disown'd by some, 'till he come in the Glory of his Power. *He was in the World, and the World was made by him, and the World knew him not. He came unto his own, and his own received him not, Joh. i. 10, 11.*

5thly, The Consideration of our Lord's Divinity must fill us with *holy Admirings* of the Wisdom, Power, Goodness, and Justice of God in his Death, and by this Means excite in us the most vigorous Acts of Praise and Thanksgiving, which must tend greatly to promote the *spiritual, the internal, and more noble Part of Religion.*

How sublime and surprizing the Thought, that God should become incarnate ! This was an Article of the Christian Faith, *which was to the Jews a Stumbling-Block, and to the Greeks Foolishness, 1 Cor. i. 23.* That he, *only that bath Immortality,* should be united to dying Dust ; and the everlasting God, *the Antient of Days,* born in Time, one possessed of all the *Perfections* of the Deity, shou'd inherit all the *Infirmities* of Humanity, and two Natures so infinitely distant so intimately united, as to constitute one Person : That the great *Jehovah* shou'd become an *Infant* of the Seed of *Abraham*, and the glorious Creator a *weeping Babe*, and a suffering Jesus, is such an amazing *Exp'oit* of Almighty Power, such a *Project* of curious Wisdom, such an unlimited *Instance* of Grace, as may astonish both Men and Angels at once. What a *Complication* of Wonders in *this Mystery of Godliness, God manifest in the Flesh ?* And what a *Conflux* of Blessings

fings flow from this *stupendous* Contrivance? By this the  
 lost Sons of *Adam* are recovered from the *Ruines* of their  
 apostate State ; worthless and abject Sinners obtain *Free-*  
*dom* from the most heavy Thralldom ; those who had  
 highly provoked the Majesty of Heaven, foolishly and  
*fatally* undone themselves, *restored* to his full Favour ;  
 those who deserv'd eternal Banishment from his Pre-  
 sence , a dismal *long* Separation from all Happiness,  
 crown'd with his loving Kindness and tender Mercies,  
 and become the *Subjects* of his everlasting Kingdom. Can  
 we conceive what a Source of Blessings the *Fountain* of  
 the Redeemer's Blood is? Ah, how soon are we lost in  
 Wonder, when we but feebly attempt to descry this O-  
 cean ! That God, whose Anger was awaken'd by his  
 Rebel-Creature , should find out a way to vindicate his  
 Honour, *satisfy* his Justice, and yet *proclaim* his Mercy ;  
 that the eternal Father *should not spare* his own Son, *but*  
*deliver him up to Death* for the despicable and the guil-  
 ty ; and that a Son, who *infinitely* lov'd his Father, shou'd  
 suffer so much for them who were *open Enemies* to God ;  
 that *he who knew no Sin*, *shou'd be made Sin for us*, that *we*  
*might be made the Righteousness of God in him*, \* hath no  
 Parallel ! A Method of such a Mixture of Awe and Love,  
 of such *Efficacy* to accomplish our compleat Redemption,  
 that we may well break out into Admiration with the  
 Apostle, *surpriz'd* with the Goodness of God, *This is a*  
*faithful Saying, and worthy of all Acceptation*, fit to be re-  
 ceiv'd with all the most elevated Strains of Joy and Gra-  
 titude, *that Jesus Christ came into the World to save Sinners*.  
 But what Thankfulness in us can bear any *Proportion* to  
 the *unspeakable Gift* of God's Son ? 'Tis enough, one  
 wou'd think, to *inflame* the most dull and sluggish Heart ;  
 and, if there be any Ingenuity *left in the World*, to touch  
 all the Springs of it, and move *every Lip* to ascribe Bles-  
 sing,



sing, Honour and Praise. But can those who obscure the Dignity of Christ by the *Denial* of his Godhead ever have such a *pleasing* Motive to Admiration and Praise ? Indeed, had God only sav'd us by his *absolute Prerogative*, without the least Satisfaction for Sin ; or could one of *inferior Note*, at his Command, be suppos'd able to make a *competent* Atonement for it, this had been an *undeserv'd* Mercy, but had *wanted* that glorious and *enriching Circumstance*, the Death of God's co-equal Son, which was a *full* Compensation ; and yet all *to the Praise of the Glory of his Grace*, Eph. i. 6. For the Satisfaction of Christ doth not *lessen* the Kindness of God, but rather *heightens* and enlarges it, as 'tis a pure *Discovery* of his *Wisdom* and *Compassion* in the Salvation of Sinners by so marvelous a Gift as that of his Son ; so that we are sav'd *freely*, and yet *through the Redemption that is in Jesus Christ*. This was such a *Depth* of Secrecy, as must grovel all the *Spirits* of Glory, as well as *nonplus* the most *sagacious* Enquiries of Men. For who but an *all-wise* God could have *devised* such a Recovery as this, from Sin and Death to Righteousness and Life, such a *Redeemer* as *this* Jesus Christ, *God-Man* in one Person, reconciling God and Man by the shedding of his Blood ? *This is not the Wisdom of the World, but the Wisdom of God in a Mystery*, 1 Cor. ii. 6. Were our Joys for the great Discovery of this Mystery any way equal to the Theme, then our *Gratitude* must rise in *some Proportion* to our Deliverance and Deliverer ; and the more fully convinc'd we are of the *Dignity* of our Redeemer, and the *Greatness* of the *Ransom* he paid for us, the *stronger* must be our Inducements to Praise and Thanksgiving, Admiration and Esteem. But if we think *lightly* of him, we shall be apt to *undervalue* the Redemption he wrought out for us ; our Joy and Comfort in *believing* will be *feebler* and more confus'd ; whilst, on the contrary, if we *stedfastly*, and without *wavering*, assented to his glorious Divinity, this *auspicious* Article of our Faith would ap-

pear in a most beautiful and *delightful* Dress, and yield such Satisfaction as is *unknown* but by those that feel it ; our whole Souls wou'd be *wrapt* up in Praise, and all our Spirits and Tongues *tun'd* to express the Joy, whene'er we essay to *echo* the Angelical Song, *Glory to God, Peace on Earth, good Will towards Men.* If such a Temper of Gratitude and Love has not the *utmost* Influence upon a religious Life, nothing can ; the Sacrifices of Praise are one *chief* part of Christian Worship : By him therefore (says the Apostle) *let us now offer the Sacrifice of Praise to God continually, that is, the Fruit of our Lips, giving Thanks to his Name,* Heb. xiii. 15. And what an Aptitude a warm and sincere Heart, ready on all Occasions to *burst* out with Praise, has upon the *Purity, Humility, and Beauty* of our whole Deportment, is scarce to be express'd ; it binds us with a sweet *easy* Violence to obey the whole *acceptable* Will of God ; it disposes us to *resign* with holy Calmness and Composure to all the Dispensations of his Providence ; it leads us to an *active, incessant, unwearied* Discharge of every Duty towards God, our Neighbour and ourselves, and to unfainting Perseverance in well-doing. To have such a Temper as to be always rejoicing in Christ Jesus, to feel the Peace of God in our Hearts, which passes all Understanding, is a Frame of Spirit *resembling* those who are ever before his Throne ; to praise, admire, and adore the best of Beings with spiritual and unfeigned Strains of Love, I was going to say, is the *Perfection* of all Religion ; I am sure 'tis the Worship of *glorify'd* Saints, and the eternal *Employ* of the holy Angels ; they ever, ever ascribe *Blessing, Glory, Honour, and Power, to him that sitteth upon the Throne, and to the Lamb for ever,* Rev. xv. 14.

6thly, The Consideration of Christ's Godhead has a great Tendency to *encourage* our Faith, and Trust, amidst all the Evils we shall meet with in our *Passage* through the Wilds of Time, and so strengthen our Hope of a *final* Deliv-

Deliverance from every Snare and Trouble, and an Entrance into everlasting Rest.

*He that spar'd not his own Son, but deliver'd him up for us all, how shall he not with him also freely give us all things? Admirable Support of the Christian's Faith! The Son of God assuming our Nature, and making Peace by the Blood of his Cross, is the Basis of all our Confidence in God, as reconciled and appeased. Through his Mediation we have access to the divine Majesty. This is our prevailing Plea in Prayer, for the Supply of all our Wants, Support in Tribulation, Comfort in Distress, and Assurance that every thing shall work together for our Good. This ushers us into the Presence of a holy jealous God without Confusion of Face; yea, with humble Boldness it leads us up to the very Throne of Grace, where we may obtain both Mercy and Grace to help in time of need, Heb. iv. 16. Whereas, without the Intercession of his Son, God had appear'd too terrible, and his Frowns on the Guilty too awful to invite them to his Presence; his Holiness had dash'd them out of Countenance, and ever prevented polluted Souls from coming near him; they had fled and hidden themselves like guilty Adam, and intreated the Rocks to fall on them, and the Hills to cover them, from the piercing Eye of enraged Justice. But now, as he appears to the Sinner with the Smile of a Father, with the pleased Aspect of a reconcil'd Friend, with all the Tenderness of a most indulgent Benefactor, and now and then affords him the sweet Visits of his Love, and the Light of his Countenance; what Solace must this be in the deepest Plunges of Life, to be always accepted in the Beloved, to be assur'd of being heard in our Requests for Mercy? what greater Encouragement can the most Disconsolate wish for? The Partition-Wall broken down, all Restraints taken away, lamented Sin itself does not stifle our Hopes; for the Way is open to the Holy of Holies by the Blood of Jesus; and all the Fellowship and Communion we are admitted to with*

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God;

God, all the Blessings that flow from him, the Fountain of Goodness, stream through his *incarnate Son* ; For the *Word was made Flesh, and dwelt among us* ; we beheld his *Glory as the only begotten of the Father, full of Grace and Truth*. His Grace, the Apostle assures us, is sufficient for us ; he it is that *enlightens* our blind Minds, *purifies* our polluted Consciences, that *gives* Repentance and Remission of Sins, *strengthens* our weak *wavering* Resolutions, stamps his *holy Image* upon our Souls, *forms* us for his Praise, and *communicates* his Spirit of Holiness to us, *succours* us in Temptations, and gives *new Life* to our dying Hopes, and *strong* Consolation to our *dejected* Souls in the *lowest Ebb* of Trouble ; he *defeats* the Stratagems of Satan, *pre-vaillingly* pleads our Cause against his most *malicious* Accusations, and so makes up the *Breach* between God and us, whatever *Enemy* intervenes ; For *who is he that condemns ? 'tis Christ that died, yea, rather that is risen again, and makes Intercession for us*, Rom. viii. 34. The Excellency of his Person, whom *Millions* of Angels can't equal, is the *Ground* of his Success ; 'tis a Privilege essential to his Greatness and Dignity, to have all his Suits granted ; for being the Son of God, and *one* with his eternal Father, he can never be refused ; for should the Father deny him any thing , he would deny *himself* , or *cease* to be one with his Son, which can never be ; so that as his divine Nature gave *Value* to his Satisfaction, it gives also *Efficacy* to his Intercession. And tho' it must be confess'd he doth not intercede with his Father as he is *equal* to him, but as *Mediator*, God and Man united ; yet the Prevalency and Virtue of his Plea is, and must be, *owing* to the Dignity of his Godhead, according to the Apostle, *We have a High-Priest that is passed into the Heavens, Jesus the Son of God* ; the Son of God, whose *Deity* is the Foundation of our Hope, in all our *Addresses* to Heaven, for Pardon, Life, Support, and Mercy ; and at the same time his *Humanity*, which render'd him capable of being

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touch'd with a feeling of our Infirmities, is a vast Motive to come unto God by him. But had he been only Man, or a finite Creature, an *Arian Saviour*, he had been too feeble an *Advocate* to assure us of Success, to non-suit the Accusations of our Enemies, and gain a compleat Triumph over the Powers of Darknes. Alas! the guilty Terrors of our own Consciences, the *misgiving* Thoughts of our own *Unworthiness*, and the continual *Ekullitions* of Corruption in our *deceitful* Hearts, would have cut off all Hope of Relief, and so *sunk* us into the very *Gulph* of Despair; for he could neither have seen our Misery, if not *omniscient*; nor *heard* our unutterable Groans, if not *omnipresent*; nor *supply'd* all our temporal and spiritual Wants, and *extricated* us from all Straits and Perplexities, if not *all-sufficient* and *omnipotent*. If Christ be not God, what *Affiance* can we place in his Sacrifice? the Rock of our Salvation will *moulder away* under us, Fears of Wrath will *rush in* upon us, and the Terrors of the Almighty *make us afraid*; Jealousies, Perturbation of Mind, and ill-boding Surmises will *crowd in* upon us. All Hope *fled*, and all Joy *sunk*, what will a *distressed* Sin-sick Sinner do to be saved? To *believe* in Christ, as the Apostle advised the alarm'd and *affrighted* Jaylor, will *now* give no Relief to his *aking* Heart; the *Stings* of Sin are too keen and painful to be *allay'd* by such a Physician. What shall he then do? How shall he venture his everlasting All, his great Salvation, on one that he suspects? how crushing a *Disappointment*, should his *Faith* be mis-plac'd, should his *Hopes* miscarry! whereas a due Conviction of our Saviour's eternal Godhead would at once *enliven* all his Powers, put every *String* of Praise in Motion, and give a pleasing *Calm* to his anxious Mind. I know (says the Apostle) *in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that Day*, 2 Tim. i. 12. This, this is he that hath promised to *deliver his Saints from every evil*

*Work, and to preserve them to his heavenly Kingdom, that where he is, they may be also, 2 Tim. iv. 18. John xiv. 3.* And can we think he would engage his Word for this, was he not also able to perform it? Surely he hath borne our Grievs, and carried our Sorrows, by his precious Blood satisfy'd divine injur'd Justice, appeas'd incens'd Heaven, and purchas'd a compleat Ransom. This is the Christian Saviour, and none else, whom God hath set forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past. The Apostle, willing that the Design of Christ's Death should be understood, repeats it again; *To declare, I say, at this time his Righteousness, that he might be just, and the Justifier of them that believe in Jesus.* Now how could he be just in forgiving Sin, which is a pure Act of Mercy, had not his infinite Justice been fully satisfy'd by the infinite Price of the Blood of his Son? Or if he did not require a Satisfaction (as the great Law-giver and all-wise Governor, to secure the Ends of his Government) why must Christ shed his precious Blood? why must he voluntarily yield up himself to the Arms of so ignominious a Death? Could the Father of Lights, and the God of Pity, take any Pleasure in the expiring Pangs of his dying only Son? Could not he, that made the World by his Almighty Fiat, that said, *Let there be Light, and there was Light,* have redeem'd it with less Expence, had it stood with his Honour, and the Rights of Deity? Could not the great universal Creditor release the Debt of Sin, and so discharge the Prisoner, without so glorious a Surety, and the Effusion of his Blood? or could he substitute no other Sacrifice, than the Son of his own Bowels, that would have been sufficient? I make no doubt, if the Work of Redemption could have been effected by any Creature, God would have spar'd his Son, the Brightness of his own Glory, and the express Image of his Person. Or if God would have accepted a Satisfaction less than infinite,

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finite, might he not as well have *pardon'd Sin* without any *Satisfaction* at all? But then he had never been just in *forgiving* those who believe in Jesus; but our blessed Lord having *repair'd* God's injur'd Honour, by paying down an *Equivalent* for Man's Crime; and he being a divine Person, that was not *necessarily bound* to those Terms of Obedience and Sufferings, and yet willingly underwent all that was proper to a compleat Satisfaction, God's Justice, by his *undertaking* for us, must be fully aton'd: And so the Redeemer having purchased Life and Pardon for all them that believe on him, God is both *merciful* and *just* in forgiving them. And, indeed, all the divine Attributes shine with a peculiar *Lustre* in this dreadful, but glorious *Method* of Salvation; hereby not only the Honour of the divine Law is maintain'd, but divine Truth, and the divine *Threatnings* made good, the divine *Sovereignty* acknowledg'd, God's *Hatred* of Sin more *clearly* manifested; God's *Holiness*, *Justice*, and *rectoral Righteousness* highly advanc'd; his *Mercy*, *Goodness*, *Love*, *Compassion*, and *Grace* display'd. I can but hint things; yet let me further add, what *Wisdom* appears in the whole? If the Sinner had fallen a Prey, been damn'd without a Remedy, and Justice *triumph'd* in his eternal Groans and Ruin, God's Indignation against Sin had been evidenc'd by so *fatal* a Blow; but his *darling* Attribute, his *Mercy*, had lain in Obscurity, and the *Bowels* of his Compassion had never yearn'd: Or if the Sinner had been *saved* without any *Compensation* for the Injuries he had offered the most High, God's Mercy had *shone* out, tho' not in *such* Brightness as now it does, and his Holiness had been entirely darken'd: But now the *Glory* of all the divine Perfections *opens* in the adorable Contrivance of our Salvation by the great *Immanuel*. Reader, pause, and take a little View of this amazing *Plot* of Love; behold a compleat Redemption wrought out for the *Enemies* of God by the *Death* of his

only begotten Son. Divine Wisdom, how bright it shines in every *Part* of this elegant *Master-Piece* of Mercy! Had not he become Man, he could not have shed his Blood for the Remission of Sin; and consequently, could not have *undergone* the Punishment Sin deserv'd; and had he not been also God, his Sufferings would not have been meritorious, and so he had made *no Reparation* for the Damage of Sin. How great soever his Dignity and Value may be conceiv'd, if not God over all, and independent, one in Essence and Power with his Father, he must *owe*, as other *Creatures* do, all their Excellencies to his Creator; and tho' *his* be acknowledged far *superior* to any other, it does but heighten his *Obligations* to obey the Will of God, make his *Duty* the more binding, as being more *indebted* to the divine Bounty; so that his Obedience and Sufferings would be all upon the *score* of his own Debt, if *commanded* by God; and consequently, could not *merit* another's Ransom; which shews the *Necessity* of a Satisfaction to divine Justice, that the Guilty might be acquitted, superceding any *nice* Disquisitions about the *infinite* Evil of Sin. What a Hazard then should we run, by *throwing off* the Divinity of the Son of God? who alone could become a Sacrifice of Atonement to reconcile us to God by his Death. But on the contrary, did we stedfastly believe that he who was *God manifest in the Flesh*, suffer'd for our Sins, and acted *suitable* to such a Faith, what strong Consolation would this afford? How safely might we trust our *All* in his Hands, from whence *none can pluck us* any more than from the Father's. Without any *Jealousy* of a final Miscarriage, without any *Suspicion* of being disappointed in a Saviour, we might *retreat* to him, as our Refuge and Sanctuary, in all times of Distress, in Doubts and Staggerings; when Sin *grates hard* upon the Conscience, and stirs up a *Hurricane* of Fears within us, we might have chearful recourse to him, who said to the *Winds*, *Be still,*  
and



*and they ceased*, and who alone can calm the *Storms* of the Mind. Let the guilty Reader try the *Experiment* ; let him now *rip up* his own Breast, that all his Sins, in every *Circumstance* of Aggravation, may come out in view ; let him pore a little on their Venom and Malignity, and he will soon see how *provoking* they are to a Jealous God ; he will see what a sad and melancholy Separation they make between him and his chiefest Good, and what irretrievable Woes and hastning Plagues they threaten : And if the good *Spirit of God* should now be pleased to *strike home* the Conviction, his Heart will soon grow big with Sorrows, his Passions all afloat, his Soul melting away in Grief, and his penitent Eyes will flow down with Tears at his Folly and Ingratitude, and all his Spirits will be out of order, anxious and turbulent. And what shall he do to suppress his Fears, to settle his uneasy Mind, to compose his labouring Thoughts ? let him *stir up* himself to fix an Eye of Hope on any Creature whatever ; yea, be it some *super-angelical* Being, to make Friendship with Heaven, and *still* the Cries of Justice, alas ! he will *too soon* discern that none but the *co-equal* Son of God could, or has made an *End of Sin*, made *Reconciliation for Iniquity*, and brought in everlasting Righteousness, Dan. ix. 14. On this Rock of Salvation therefore he casts Anchor, resolving *here* to lay all the Strefs of his Hope, as knowing there is *no other Name given under Heaven*, whereby Men can be saved, but the Name of Christ ; and that there is no *Condemnation to them who are in Christ Jesus*, &c. What an unknown Comfort must this yield him in the *sharpest* Tryals ! and even in the last Pangs of Life, a Shield against the King of Terrors, and a *reviving* Cordial when just *sinking away* upon a dying Pillow ; the sweetest, surest, only Support in the *agonising* Sweats, in the *strongest* Struggles and *Plunges* of Death, as it opens a *Prospect* into the happy World of Spirits, and causes him to look with Satisfaction beyond, *beyond* the Grave. And  
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those who are thus begotten to a lively Hope of the unfading Inheritance, by the Resurrection of Christ from the Dead,\* must have the most inviolable Motives on their Souls to all chearful Obedience, such as no other but the Christian Religion can give, whose Prophet, Priest, and Law-giver was God as well as Man; a Hope, that hath a purifying Influence, that hath a direct Tendency in its own Nature to keep us unspotted from this evil World through Lust, to wean our Affections from the poor and dreggy Enjoyments of this Life; which, in the Height of its Charm, is but a Shadow, Blaze, and Vanity; for surely wherever Christ is in any the Hope of Glory, they can't well decline being active, restless, and unwearied, in their Pursuits of Holiness. How careful must they be to abstain from all voluntary Defilements, as knowing that all the Inhabitants of his heavenly Kingdom are *averse* to Iniquity, and without Spot or Wrinkle? So that nothing that's defiled can share in their Bliss; none that are stain'd with the Filth of Sin can ever enjoy a holy God, but must be driven from his Presence for ever. Oh what Charm and Life, what Force, what Power and Influence, in the Doctrine of an incarnate God, to revive languishing Religion, and give it a new Progress, if duly attended to, and rightly digested! Can any other Scheme afford such prevalent Inducements to be holy? Does the Arian Hypothesis offer any Consideration that hath such a natural and sweet Aptitude to inspire Love, Charity, Hatred of Sin, Obedience, Gratitude, pleasing and well-grounded Hopes of immortal Life? If any are so enslaved to their own Notions, as fondly to imagine any thing like it, let them fairly compare spiritual things with spiritual; let them ransack all the secret Virtues of their Scheme, throw open all its Beauties, bring every Motive it can afford to advance practical Religion to

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\* 1 Pet. v. 3, 4

to the Light, and see whether it can *vie* with the Doctrine of an incarnate God ; a Doctrine, the *oftner* sifted into and examined, the *brighter* 'twill shine, if there be any *Truth* and *Glory* in Revelation, till the Redeemer come from Zion to confirm it, when every *Eye* shall see him, every Heart *revere* him, and every *Tongue* acknowledge his *Dignity* and *Godhead*. In the mean while let us all, who love and wait for his *Appearance*, say every where, with united Hearts ; Now unto him that is able to keep us from falling, and to present us faultless before the Presence of his *Glory* with exceeding great Joy, to the only wise God our Saviour, be *Glory* and *Majesty*, *Dominion* and *Power*, now and ever. Amen.

F I N I S.





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